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THE FIRST SEAL:

BEING

SHORT HOMILIES

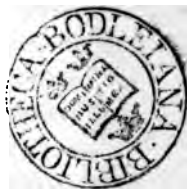
ON

THE GOSPEL ACCORDING TO

ST. MATTHEW.

~~~~~  
And I heard as it were the noise of thunder, one of the four beasts saying,

"COME AND SEE."  
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THE FIRST SEAL.



“ And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

“ And I saw, and behold a white horse ; and he that sat on him had a bow ; and a crown was given unto him : and he went forth conquering, and to conquer.”—REV. vi. 1, 2.



HOMILIES

ON THE

GOSPEL OF ST. MATTHEW.

HOMILY I.

MATTHEW I. 1—17.

1. The book of the generation of Jesus Christ, the Son of David, the son of Abraham. 2. Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; 3. And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram; 4. And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; 5. And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse; 6. And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias; 7. And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; 8. And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; 9. And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; 10. And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias; 11. And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon: 12. And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; 13.

And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; 14. And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; 15. And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; 16. And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ. 17. So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

THREE things are especially remarkable, and require explanation, in the genealogy of our Lord, as recorded by St. Matthew:—1. The mention of a certain few, and certain only, of the wives, in the course of the descent. 2. The omission of the names of some who actually formed links in the descent. And, 3. The notice of the threefold division into fourteen generations, concurrent with eventful and important epochs in the history of the Jewish Church and nation.

The wives that are mentioned are only those of Gentile descent, or of exceptionable character. And these are sufficiently numerous. Two more might be added, who also were of Gentile extraction: Naamah, the mother of Rehoboam, an Ammonitess (1 Kings xiv. 31), and Athaliah, the wife of Joram, daughter of Ahab and

Jezebel, granddaughter of Ethbaal: who was also of a flagrantly wicked character ;—and the reason of her omission will be noticed afterwards. These remarkable links in the descent were manifestly ordained by God, to keep up the connexion with the Gentile world ; and, as breaches of the Mosaic law, were intended to foreshow that that typical ordinance would be broken through, as when Peter broke through the typical separation of the clean and unclean beasts, in the baptism of Cornelius ; and to enlarge the sphere and application of the Jewish system, which was the temporary depository of a universal treasure ; and to proclaim that Christ is the King and Prince, not of the Jews only, but also of the Gentiles.

By this also was foresigned that Christ, who was without sin of his own, yet bore by inheritance the sins of all mankind ; and was, by imputation, filthy and loathsome with the disease of sin, and infection of the most heinous iniquities : as, in Psalm xl., he says of himself, after the declaration (ver. 7), “ Lo, I come : in the volume of the book it is written of me,”—then He continues (ver. 12), “ My sins have taken such hold upon me that I am not able

to look up ; yea, they are more in number than the hairs of my head, and my heart hath failed me." Thus Christ's royal descent was through shameless crimes and degrading pollutions ; and his title to the Throne was to be through the utmost degradation of sinfulness, and the deepest humiliations and punishment.

The omission of several generations is the next circumstance that requires observation.

Three descents are omitted between Joram and Ozias, or Uzziah. And whereas St. Matthew says that Joram begat Ozias, the books of Kings and Chronicles say, that Jehoram was the father of Ahaziah, and Ahaziah was the father of Joash, and Joash was the father of Amaziah, and Amaziah was the father of Uzziah.

This omission is supposed to be in obedience to the law of God that the sins and good lives of men shall be visited upon their posterity to the fourth generation ; as in the Fourth Commandment, and in the promise to Jehu (2 Kings x. 30). On this account these three kings of Judah are blotted out from the genealogy, as being the descendants of Ahab by Athaliah, together with whom they make the four gene-

rations from him; and Athaliah herself might otherwise have been mentioned, together with the other wives of Gentile extraction, but for this reason.

Another omission is that of Jehoiakim; unless the same name, Jeconiah, represents both Jehoiakim and Jehoiachin. But some copies introduce both the names, which are necessary to make up the fourteen generations from David to Jehoiakim, and from Jehoiakim to Jesus Christ, without the repetition of the same name at the end of the one series and at the beginning of the other. St. Augustine conjectures that this repetition is to be made, and that by it Jeconiah represents Christ, the corner stone:—every corner-stone being measured twice, and twice brought into account, in measuring round the successive faces of a building; and that Christ was the corner-stone, in that He united the Jews and Gentiles in one building—the holy Catholic Church. And it was a fit period for this type to be propounded, at the time when the Jewish Church was carried away by the Babylonian Gentiles,—itself a type and earnest of the captivity of the Jewish Church and nation, from the time of

Titus. This type will be equally well exhibited by the repetition of the same person in the two consecutive series, or by the repetition of the same name, signifying two different persons in the genealogy.

But what important matter is evidenced or illustrated by the threefold enumeration of the fourteen generations? Many explanations have been given of this difficult question, and each of them may have their just application; and all of them together may well give importance to this fact, so solemnly noticed by the holy Evangelist.

The period from Abraham to David was that of increase and progress, and that of the heroes of the Church. The period from Solomon to Jehoiakim and the Captivity was that of established empire, and regal greatness and splendour. That from the Captivity to Christ was the period of decline; and the time when the sceptre departed from Judah, when Shiloh should come. After the completion of such a succession of periods—the periods of types—it would be natural to expect the commencement of the establishment of the true Church—the fulfilment of those types.

The changes of the moon are at the fourteenth day. At this it comes to its perfection, at this it comes to its decline ; and it again begins its course, its birth, and growth, and increase to the full again. The moon is a signal type of the Church, especially of the Jewish Church. The Paschal Lamb was also kept till, and was then brought out to be sacrificed on, the fourteenth day ; and at the full moon Ezekiel saw the vision of the new city and temple, after the fourteenth year. (Chapter xl. 1.)

After a threefold repetition the end promised or threatened is usually expected ; as children in starting for a race say, Once, twice, thrice, and away. St. Peter heard the voice say, " Rise, slay, and eat," three times ; and immediately, while Peter thought on the vision, the Spirit said, " Behold three men seek thee ; go with them." The threefold repetition signed that the accomplishment would be immediate.

Also the working days are 6, and then cometh the Sabbath ; and 7 times 6, or the time of work multiplied into the number which signified completeness, makes 42, the same as 3 times 14.—And 42 were the journeys

of the children of Israel in the wilderness, by which they came into the promised land, and their Sabbath of temporal rest.

These several signs and significations so brought together, in relation to our Lord's descent, are of far higher importance than the reconcilment of St. Matthew's and St. Luke's genealogies. The seventy and seven generations of St. Luke's genealogy have also a signification of absorbing importance, compared with this reconcilment, if it had not been sufficiently made and remained doubtful.

HOMILY II.

MATTHEW I. 18—25.

18. Now the birth of Jesus Christ was on this wise : When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. 19. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. 20. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife : for that which is conceived in her is of the Holy Ghost. 21. And she shall bring forth a son, and thou shalt call his name JESUS : for he shall save his people from their sins. 22. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, 23. Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. 24. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife : 25. And knew her not till she had brought forth her firstborn son : and he called his name JESUS.

ALL sin came into the world by the woman. Adam was not in the transgression directly, but his sin was brought to him through Eve, (1 Tim. ii. 14). In so doing he became a type of Christ, who sinned not himself, but all the

sin of the whole world was brought to Him, and laid upon Him by his spouse, the Church, which is of mankind, and will be eventually all human kind.

All sin, and infirmity, and suffering, was through the woman. Therefore the Saviour was to be the seed of the woman, that He might inherit all these. And the woman was, for her original transgression, to bear Him, and to bear Him alone. And her pangs of child-bearing were greatly multiplied, to signify how very great was the difficulty of producing a Redeemer, and how very great and grievous was the weight of wickedness which required such a Physician and Mediator. The sorrows of child-bearing are greatly increased; but they have their re-payment in the birth of a Redeemer and Intercessor. The travail pains of the woman bring forth the Christ Jesus. The travail pains of the world bring forth the Healer. The travail pains of the Church bring forth its kingly Child, who is to rule all nations by it. The travail pains of each one's heart and conscience bring forth Christ in it: who is to rule there by his sceptre, the Cross, over all the whole world in us.

The Saviour must be man,—and man of the woman,—for the inheritance of all that exists of sin, and infirmity, and corruption. But the Saviour must be God for meritoriousness.—And He must in all things be created after the similitude of the first Adam, his prototype. Therefore He was *conceived in her of the Holy Ghost*. The Holy Ghost breathed into her the life-giving principle, as He breathed the breath of life into Adam's nostrils: making the one a living soul, and being in the other a quickening spirit.

Thus the Son of God left the highest glory of the Father, and came down from heaven, and deposed himself of his godhead, and became man of the woman, taking upon Him, through her, all that there was of sin, and infirmity, and humiliation, and suffering; and by submitting himself to and enduring the extremity of this suffering and humiliation—the penalties of sin, attained to that highest glory of which He had before partaken, and to the promised throne of David (the “beloved”), whose dominion was to be from the flood to the world's end: from sea to sea: from the waters that were above the firmament to the waters

that were under the firmament: throughout the whole universe.

But Jesus must not possess David's universal empire by virtue of his godhead, or attain to his throne by means of his own earning and meritoriousness only;—he must be David's heir also by descent. Therefore it was necessary that Mary, his mother, should be espoused to Joseph, whose genealogy was traced up to David and Abraham, as in the former part of the chapter. Therefore, also, was Joseph expressly addressed by the angel, "*Joseph, thou son of David.*"

But his name is not taken from David, but from Joshua. Because He was as yet to begin only his militant, and not his triumphant kingdom. The Redeemer was not yet to take possession of his universal kingdom and inheritance; but he was, like Joshua, to give only an entrance into the promised possession—to take it by violence—to mark it out and divide it by lot to the tribes and families of mankind. He was not to people it fully; but to leave many false worships and false worshippers, and adversaries and opposers, to remain to be driven out: to be snares, and traps, and scourges in

our sides, and thorns in our eyes, to prove us, whether we will keep the way of the Lord or no. (Josh. xxiii. 13 ; Judges ii. 22.)

The name of "Jesus" accomplishes and explains at once all the prophecies where the word "salvation" occurs, which till then were enigmatical. But by substituting the name "Jesus" in each of them, their full design and intention is brought out. As Jacob says, "I have waited for thy 'Jesus,' O Lord" (Gen. xlix. 18). And Isaiah, in very many places, "Lo, this is our God, we have waited for Him, and He will save us ; this is the Lord, we have waited for Him, we will be glad and rejoice in his 'Jesus'" (xxv. 9). "'Jesus' will God appoint for walls and bulwarks" (xxvi. 1). "I will place 'Jesus' in Zion for Israel my glory" (xlii. 13). See lii. 7, 10 ; lx. 18 ; lxi. 10 ; lxii. 1. Ps. xiv. 7 ; xxxv. 9 ; lxxxv. 9 ; xcv. 1 ; xcvi. 2, 3 ; cxviii. 15.

In "*Jesus*" are fulfilled the prophecies into which the word "salvation" is imported, at his first coming. In like manner all the prophecies relating to "*David*" will be fulfilled in his second coming ; when the tabernacle of David, which is fallen down, shall be raised up,

and it shall be built again as in the days of old : that they may possess the remnant of Edom, and of all the heathen (Amos ix. 11, 12) ; and Christ shall reign and rule with universal empire and obedience in his triumphant kingdom.

HOMILY III.

MATTHEW II. 1—12.

1. Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem; 2. Saying, Where is he that is born King of the Jews; for we have seen his star in the east, and are come to worship him. 3. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. 4. And when he had gathered all the Chief Priests and Scribes of the people together, he demanded of them where Christ should be born. 5. And they said unto him, In Bethlehem of Judea; for thus it is written by the prophet, 6. And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. 7. Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. 8. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. 9. When they had heard the king they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. 10. When they saw the star, they rejoiced with exceeding great joy. 11. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures they presented unto him gifts; gold, and frankincense, and myrrh. 12. And being warned of God in a dream that they should not

return to Herod, they departed into their own country another way.

THE Old Testament answers to the New in every particular. Event answers to event, and sign to sign, as the mould answers to the form which comes out of it. And these signs and parallels crowd rapidly one upon another on this first inception of the great, and mighty, and mysterious drama, for which the whole world had been expectant for 4,000 years, to see the veil removed—the birth and presentation of our Lord. The morning star had risen above the horizon, heralding the beginning of the new creation; and the sons of God had shouted for joy again, “Glory to God in the highest!”

The ancient kingdoms of the earth were waning, and drawing to their close. The sceptre had departed from Judah: the law-giver was not of his seed; for *Jesus was born in Bethlehem of Judea, in the days of Herod the king*. Bethlehem had given one David to the kingdom of Israel; and now the second David was born in it, King of the Jews: the militant King: not yet to be the King triumphant; but the Joshua coming up from

the swelling of Jordan : the Lion of the tribe of Judah. (Jer. xlix. 19 ; l. 44 ; Josh. iii. 15.)

This new-born King of the Jews was no other than the Lord Christ Jesus : the Joshua : who was to smite the corners of Moab, and destroy all the children of Sheth, and possess Seir and Edom :—all the powers, and princes, and dominions of the Gentile world. And this the Wise men of the Gentiles clearly comprehended ; for when they had explained to Herod whom it was that they came to see, *he demanded of them*, the chief priests and scribes, *where Christ should be born*. The wise men knew that the star which had been revealed to them was the star which should arise out of Jacob : to be a sceptre or ruler over themselves and over all nations. For they came from the same country whence Balaam came, who had proclaimed this prophecy :—“ *There came wise men from the east*, saying, *We have seen his star in the east ;*” as Balaam said, in corresponding words, at what time he first prophesied to them of this star, “Balak, king of Moab, hath brought me from Aram, out of the mountains of the east.” Also, probably, God had distinctly revealed to them the use and

signification of this star, when first it had appeared ; for *they were* directly warned of God in a dream that they should not return to Herod.

God reveals himself, in various degrees and ways, to all his people. It is a fundamental error to suppose that God speaks by visions and signs to his true church only, or only through his true church to the Gentiles, and to the churches which lie in schism and error. It has always been the favourite pretension of those which have considered themselves as the one chosen and favoured church and people of God, that they have the exclusive privilege of prophecy and of communication from the Deity. But what church or people could claim this right by reason of perfection ? Not that of the Jews, certainly, at any time. Not any one Christian church or congregation now. Though one church and people be the most highly favoured and made instrumental in this respect ; yet, as in every nation he that feareth God and worketh righteousness is accepted with Him, so to every people and person that worships the God of Nature or Revelation with sincerity and self-denial, and to every denomination and sect that names the name of Christ in humility

and contrition, will God reveal himself by prophecy and sign, and manifest his presence by the power and operation of his Spirit, according to the different ways in which they approach Him, and look for Him.

But when Christ came to the Jews they did not look for Him. When the long-expected Messiah, the desire of all nations, came to those who had all along claimed for themselves to be God's own peculiar and exclusive people,—when He became actually dwelling and incarnate among them,—He did not become present,—He became no vision or revelation to them : because they did not look for Him rightly, and as He was to be. “He came unto his own, and his own received Him not.” But to the Gentiles He became present and a revelation ; for they received Him as He was. The Jews rejected Him, though He was to be the exaltation of their nation, “the glory of his people Israel.” The Gentiles received Him, who was to be their light : though He was to smite the corners of Moab : by whose voice the Assyrian was to be beaten down ; and the whole heathen world was to be subdued and subjected, and ruled by Him, in one with his people Israel

(ver. 6). When the tidings of the wise men were heard, *Herod the king was troubled and all Jerusalem with him.* But *when they*, the wise men, *saw the star, they rejoiced with exceeding great joy.*

So has it been at all times, and in all ages, and among all professing Christians. We pray that the kingdom of God may come ; but how many among us are there that really wish for Christ's coming, or the coming of his kingdom ? Let each of us seriously and faithfully inquire of ourselves whether, when we pray daily, "Thy kingdom come," we really and fervently desire that Christ's day may be revealed ; and should really and actually be rejoiced if God's kingdom of perfect purity, and perfection, and holiness, were to rule all our thoughts, and words, and wishes, and desires, and actions.

The Saviour was revealed as the Son of God to these Gentile worshippers ; for *they saw the young child with Mary his mother only.* No mention is made of Joseph : to show that they were informed of and understood this mystery. And, like the Queen of Sheba, who was their prototype, and who is supposed by some to

have come from the same country—(but she is called by our Lord himself the queen of the South),—they presented him gifts of all the worldly riches and rarities that they had ; but they carried back far greater presents than they brought and offered :—whatsoever they asked, all their desire (2 Kings x. 13) : “ the desire of all nations : ” the knowledge of the Saviour of the world : man the Son of God : God the Son of man : the Redeemer, and Mediator, and Intercessor.

HOMILY IV.

MATTHEW II. 13—23.

13. And when they were departed, behold the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word : for Herod will seek the young child to destroy him. 14. When he arose, he took the young child and his mother by night, and departed into Egypt : 15. And was there until the death of Herod : that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son. 16. Then Herod, when he saw that he was mocked of the wise-men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise-men. 17. Then was fulfilled that which was spoken by Jeremy the prophet, saying, 18. In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not. 19. But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, 20. Saying, Arise, and take the young child and his mother, and go into the land of Israel : for they are dead which sought the young child's life. 21. And he arose, and took the young child and his mother, and came into the land of Israel. 22. But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither : notwithstanding, being warned of God in a dream, he

turned aside into the parts of Galilee: 23. And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

THERE are some commentators who have considered this entrance of our Lord into Egypt, to be a fulfilment of the prophecy in Isaiah, xix. 1.:—"Behold the Lord rideth upon a swift cloud, and shall come into Egypt, and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it." This application seems to be forced and far fetched, when the context of that passage is sought to be adapted. But it is not altogether unlikely, when we see that the Holy Spirit applies to our Lord's return from Egypt the words of Hosea (xi. 1), "*Out of Egypt have I called my Son,*" of which the context, to the unassisted understanding, would seem to be still more inapplicable. For if the Israelites' coming up out of Egypt was a type and prelude of our Lord's being called out from thence; signifying and showing the Father's earnest care for his chosen, according to which He brings them always out of the afflictions and persecutions by which He purifies them,—as He brought the children of Israel

out of the Egyptian bondage, and brought the Lord Jesus out of the land of idolatry and heathenism, and will again by the same token bring back the Jews again out from their present last captivity, and dispersion, and persecution throughout the Gentile nations,—so the going down of Jacob and his family into Egypt, which caused “the idols of Egypt to be moved at his presence, and the heart of Egypt to melt in the midst of it,” when God brought all his sore plagues and judgments upon the inhabitants of the land, and upon the gods also of Egypt by the hand of Moses,—who was himself so great a type of the Mediator’s escape from the slaughter of the innocents, in his similar escape from the murder of all male children,—may well have been a prelude and type of the dismay and perturbation of the Egyptian gods, and the ministers of Satan, entered into and working evil in their idols,—as the devils in the land of Israel cried out in agony and trepidation at seeing the presence and hearing the voice of Jesus, when in the fulness of his time now come he began to preach and to perform the work of redemption and salvation. But it may be—it is more than possible—that

the intention of this passage is, according to the frequent spirit and form of scriptural prophecy, less to direct our attention to the calling of our Lord out of Egypt, which is particularly noticed, than to the entrance of the Lord into Egypt, which is only lightly mentioned; namely, to the idols of Egypt being moved at his presence, and the heart of Egypt and the Egyptians melting in the midst of them.*

And if the above prophecy of Isaiah applies to our Lord's advent, which requires so much consideration and circumlocution properly to adapt it, much more directly does the succeeding prophecy, immediately after quoted, apply to the dreadful slaughter and persecution which ushered in our Lord's entrance upon his mission into the world,—though it appears difficult at first to point out the adaptation. The lamentation in Ramah may apply in the first place to the time of the captivity, when Nebuchadnezzar's captain of the guard Nebuzaradan had the chief people of Jerusalem and Judah, and Jeremiah himself with them, brought

* See the 114th Psalm, in reference to the fulfilment in our Lord of these words, "Out of Egypt have I called my Son."

bound in fetters to Ramah, to receive sentence of death and captivity (Jer. xl. 1). And Rachel is said to weep for them, because Ramah is in Benjamin; and therefore those that were slaughtered, and that she wept for there, were as her own children. But Jeremiah is speaking also of the advent of Christ; for in the same prophecy he speaks of one of the main incidents of that advent: "The Lord hath created a new thing in the earth, a woman shall compass a man." (Jer. xxxi. 15, 22.)

The chief end of the prophecy is that of promise and encouragement, and joy and restoration, after all the miseries of punishment and persecution. "Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." (16, 17.) "Turn again, O virgin of Israel, turn again to these thy cities" (the holy city of Christ). "How long wilt thou go about" (after sinful pleasures and false gods), O thou backsliding daughter?" (21, 22.) "Thus saith the Lord of hosts, the God of Israel, As

yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; the Lord bless thee, O habitation of justice, and mountain of holiness. And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they that go forth with flocks" (spiritual pastors). "For I have satiated the weary soul, and I have replenished every sorrowful soul" (23, 24, 25). But the concluding words of the prophecy are conclusive of its meaning: "Upon this I awaked, and beheld; and my sleep was sweet unto me" (26). The "waking from sleep" is always used in the Prophets to signify the latter days and times, the kingdom of Christ, the new life, the new birth, the spiritual resurrection, and regeneration.

Both these prophecies here quoted then, "*Out of Egypt have I called my Son,*" and, "*In Rama was there a voice heard,*" signify, therefore, that the day of redemption was now come,—in sorrow and persecution, and the deepest humiliation,—but that out of the depths of these distresses redemption was to spring. The Redeemer himself was to arise out of this deep and

dismal valley, the valley of Elah (or "curse"), where the champion of evil was stalking, and trampling in the plenitude of pride and cruelty upon God's saints; of whom the proudest and most bloodthirsty of tyrants, Herod, was the personification; and now the champion of God's host was to put him down, and to do him to death, and to take off his crown and his head, by shedding his own blood, not the blood of others: conquering by humility and suffering.

And He suffered not only exile in Egypt, and persecution by Herod the Idumean, but he was driven from the city and country of his own family, and persecuted continually by his own brethren of Judah into the Gentile Galilee. Called a Nazarite (or "separated"), from his place of residence, he not only fulfilled the type of Samson, the Nazarite from the womb (Jud. xiii. 5), but the most perfect type of Joseph, both the sufferings and the exaltation, and the "blessings" which were "on the crown of the head of him that was separate from his brethren." (Gen. xlix. 26.)

HOMILY V.

MATTHEW III. 1—6.

1. In those days came John the Baptist, preaching in the wilderness of Judea, 2. And saying, Repent ye: for the kingdom of heaven is at hand. 3. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 4. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. 5. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, 6. And were baptized of him in Jordan, confessing their sins.

In those days,—the fulness of time being now come. 4,000 years of trial and expectation were necessary before the Messiah could come into the world, to redeem it from Adam's curse and fall with effect, for two reasons especially: first, that man might be convinced of sin; second, that he might stand convinced that he could not redeem himself. If either of these preparations were wanting, the work of redemption would be imperfect and ill-applied. Without a full and perfect conviction

of sin,—if man had been redeemed at once after the transgression, and before he had ever witnessed the amount, and depth, and intensity, and dreadfulness of sin in its form and consequences,—man could never have known the necessity of the atonement, or been able to measure the price paid by the magnitude of the thing paid for. Or, if man had not failed in all his own efforts, he could not have known the value and greatness of that conquest, which exceeded all human exertions combined, and triumphed after their signal discomfiture. But now, when, in the fulness of 4,000 years, the world had only sunk deeper and deeper, till now it was in the very depths of sin and misery; and every sinew of reason and wisdom had been strained to the utmost, and utterly failed to work out a scheme for man's regeneration, and his search after truth had only brought him to the confession of "the unknown god;" then, and not till then, the power and love could be manifested, which provided and performed a redemption from a condition so irredeemable and hopeless. And so the fulness of time was now come.

In those days came John the Baptist. It was

not fit that the Saviour, who came after so many years and centuries of expectation and preparation, should come without notice or herald. For this Saviour was God. Even earthly kings and princes have a forerunner. But this herald came to proclaim that which no other forerunner or herald had to proclaim, "Prepare to meet thy God, O Israel," O all ye who will be Israelites in heart. "For, lo, He that formeth the mountains, and createth the spirit, and declareth to man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, whose name is the Lord, the God of Hosts," cometh. (Amos iv. 12, 13.)

But not a herald only, it was necessary that the Saviour God should have his witness, lest haply the world might stand excused for not receiving the Light which came only in his own light; and it might be so dazzled, like the sun, with His own fulgence, that the very source of light should prevent the seeing of itself,—of its own light.

But the witness of two to the same thing is true. One man may come with dazzling pretensions to birth and station, saying he is some

great one, and has a high commission and title to perform acts, or exercise authority. His mission may have the expected form and character, and every probability of appearance. But the commission may be forged and fraudulent. Every one may fancy himself to have a commission from heaven, and may firmly believe that his own credentials are true and genuine ; and every impostor more or less deceives himself, and is persuaded of the truth of his own pretensions. But when another comes with separate credentials, carrying in them the same mission and object, the amount of the two is corroborative evidence, which entitles the matter to attention and to general belief, if there be no contradiction ; and the consent of two is the best disproof of madness, for two madmen do not concur in the same idea. But the confirmation is doubly stronger, when the witness comes at a different time. Still stronger when it comes beforehand, and by a different course, and from a different quarter, and without concurrence with the subject of its testimony. "And I knew Him not," said John the Baptist ; "but He that sent me to baptize with water, the same said unto

me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God." (John i. 33, 34.) "It is written in your law, that the testimony of two men is true." And this is the reasoning of our Lord: "If I bear witness of myself" alone, "my witness is not true,"—to be believed. "There is another that beareth witness of me." "Ye sent unto John, and he bare witness unto the truth." "He was a burning and a shining light." (John v. 31, 32, 33, 35.) As the moon, reflecting the sun, itself not too bright to be gazed on, and shining in the darkness of the world, heralds the rising of the sun, and gives witness of its existence and coming, so John the Baptist shining in the darkness of the world, witnessed and heralded the advent of Christ.

And John came *preaching in the wilderness, saying, Repent ye, for the kingdom of heaven is at hand.* This was he, whom Isaiah has called the voice of one crying, *Prepare ye the way of the Lord.* And this is the same thing. The preparation for the Lord is repentance. When men repent and confess their sins, and

ask for forgiveness, and strength to amend their ways in the time to come, then they are ready to receive the Redeemer; then the way of the Lord is prepared and made ready in their hearts. Then the mountains of pride, the steep and rugged ascents up which the lowly and gentle Jesus, toiling on foot, or riding only on the ass's colt of humility and meekness, cannot climb, are laid low and level, and form a smooth and even road by which He, the word of truth and meekness and righteousness, may ride on, and enter, and take possession. By the same baptism also of repentance, the low valleys of the humble and contrite are raised up, and made a broad and elevated causeway, meet for the Redeemer's chariot of salvation. And the crooked ways of avarice and lying are made straight and open and direct, inviting and welcoming the march of the Redeemer.

And this voice cried *in the wilderness*. For it is not in kings' houses, where men are clothed in soft raiment, that those are found who are ready to stand firm—not trembling as reeds—against the world, the flesh, and the devil; but they who would be like the rock

in the wilderness, must live in the wilderness, renouncing the pomps and luxuries of the world, though they dwell in the midst of them, clothed with the coarse hairy garment of self-denial, and eating the locusts and wild honey of frugality; and then shall they see the Lord's Christ, the holy city, the kingdom of heaven, the heavenly Jerusalem. For this is not seen by acquainting ourselves with the works of man; but by abstracting ourselves from man's ways and works, and the houses, and wisdom, and imaginations of his building; as the angel declared to Esdras, when he showed him the city of God, the new Jerusalem, in the wilderness, far away from the works and habitations of men: "For," saith he, "in the place wherein the Highest beginneth to show his city, there can no man's building be able to stand." (2 Esdras x. 54.) (See the whole passage, which is most forcible and instructive, from 2 Esdras ix. 24, to x. 59.)

HOMILY VI.

MATTHEW III. 7—17.

7. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? 8. Bring forth therefore fruits meet for repentance: 9. And think not to say within yourselves, We have Abraham to our Father: for I say unto you, that God is able of these stones to raise up children unto Abraham. 10. And now also the ax is laid upon the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. 11. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: 12. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. 13. Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. 14. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? 15. And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. 16. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: 17. And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

IN this portion of Scripture we have presented to us by John the Baptist and by our Saviour, through their words and teaching, and in their actions, the true doctrine of baptism. In the former part of this chapter we received from John's mouth and acts, that repentance was the preparation, that his baptism was "the baptism of repentance ;" and where that repentance was to be best sought and found, namely, in the wilderness, by abstraction from the luxuries and affections of the world. He now shows us in what that repentance consists, namely, in humiliation and contrition. And he proclaims this also by his life and acts as well as by his teaching : for it is they who are truly holy and humble men of heart themselves who can both discern and admire genuine humility and holiness in others, and detect and expose the opposite qualities of pride and hypocrisy.

We have here exhibited to us the two most opposite characters coming to John the Baptist for his baptism. On the one hand are the spiritually proud and the philosophically proud Pharisees and Sadducees ; on the other is the lowly, humble Jesus. John refuses them both ;

but afterwards receives them. We see the different reasons, and the different spirit with which he does this.

He says to Jesus, with humility akin to the Saviour's, *I have need to be baptized of thee*. The same veneration for humbleness and genuine holiness, emboldens him against the proud, hypocritical Pharisees and Sadducees, and prompts him to express his incredulity and indignation, or hope and rejoicing, in their coming to the bath of confession and humiliation. As God is in the still small voice which does not strive nor cry, so the *generation of vipers*, of the serpent, the devil, is known by the loud tongue and wide mouth of pride and arrogancy. The fruit of such lips are not the *fruits meet for repentance*, but are those of the stately, overgrown tree, whose end is come to be hewn down and burned, to let the sunshine of truth light upon its place, and cause the buds and blossoms of meekness, love and charity, to spring forth, and deck the reclaimed garden of the Lord with the flowers of Christian graces, and the greenness of Gospel verdure. (Rev. viii. 7.)

The Goliath boast and challenge of chartered

salvation is this: *We have Abraham to our Father*; we have the promise of the unity of the Church; therefore serve us. The smoothed stone of the humble, contrite heart, rounded in the valley of humiliation by the brook of suffering; the lowly, wounded, contrite heart, whether of the harlot or the Gentile, strikes this shameless, godless boast in the face, deprives it of its own armour and weapons of perverted and blasphemed promises, and inherits them.

Thus are the proud Pharisees and Sadducees rejected from the grace of baptism. The action avails nothing, if the heart be not prepared, or conforms itself afterward.

Then cometh Jesus from Galilee, the Gentile, the despised Galilee, *to Jordan unto John*—the God to the angel, the Master to the minister, *to be baptized of him*. The minister, endowed with a human perfection of humility, could recognise and appreciate the divine humility, though not yet plainly and directly revealed to him. And so there became a contest, an awful, godlike, and sublime contest, of humbleness of mind and act, between the creature and the Creator. But the perfections of the

Creator must exceed, and those of the created must yield. Therefore it became Him who was *to fulfil all righteousness*—the perfection of righteousness being the extremity of humiliation—it became Him who came to fulfil the law, to be baptized, to be humbled under the hand of his servant, to be denuded before him and before the multitude, to be covered with water as with sins, and the death due to sins and corruption, and to rise again washed, and cleansed, and absolved by him, as one that had been before polluted with filth and corruption. Thus the Lord over all, and above all, fulfilled all righteousness, by the lowest descent. And He performed in prelude the whole of that stupendous work which He came to accomplish; thereby proving to us by example, and showing to us by type, that, following Him, we are to attain to the highest heaven by the lowest descent of humiliation and suffering.

Jesus, when He was baptized, went up out of the water, and lo ! straightway the heavens were opened unto Him (for this is the true force of the translation). The baptism of our Lord, and our baptism, are a type of our Lord's resurrection and ascension after his agony and

death ; and both are types of the death unto sin which we must voluntarily undergo, before we can be new-born, and rise again to the resurrection of eternal life in Christ's kingdom. But "if we be dead with Him we shall also live with Him." We shall also be baptized with the Holy Ghost as He was. Jesus had been perfect in the thirty years of his life, and the Father pronounced Him, as He did the works of his first creation, "very good," perfectly good. Therefore the Holy Spirit was given without measure to Him ; and it remained continually with Him ; and with it He baptizes every child of Adam who repents and believes in Him. To us it is given in measure. But in us it would be perfect and entire if we ourselves were perfect. And it is the duty of every one of us to strive to be perfect:—"Be ye holy, for I am holy." "Be ye perfect, even as your Father in heaven is perfect." Our Master and Forerunner has procured the perfectibility of human nature by his redemption, and proved it by his example ; and we are all bound to strive after this perfectibility, and aspire to it as believing in it. This perfectibility was procured and proved by our Lord's humiliation.

And this is the door by which we are to seek after it. This is the gate of heaven. And the entrance to it is progressive. Opposite to it is the gate of Pharisaic and Saddusaical pride : which is the gate of hell. The entrance to this also is progressive. As Adam died on the day in which he ate the forbidden fruit, spiritually, and his natural death began on that day, by the diseases which the fall engendered, ending in actual death, so the entrance to hell is progressive, and the flame is ever growing and increasing from the day of the proud and stubborn rejection of the crucified Jesus, that will *burn up* the withered tree, the stubble, and *the chaff, with fire unquenchable.*

HOMILY VII.

MATTHEW IV. 1—11.

1. Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. 2. And when he had fasted forty days and forty nights, he was afterward an hungred. 3. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. 4. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. 5. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, 6. And saith unto him, If thou be the Son of God, cast thyself down : for it is written, He shall give his angels charge concerning thee : and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. 7. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. 8. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them ; 9. And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. 10. Then saith Jesus unto him, Get thee hence, Satan : for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. 11. Then the devil leaveth him, and, behold, angels came and ministered unto him.

As soon as God had created the world, and disposed it in beauteous shape and order, and

pronounced it good, the devil came to disarrange it—to disturb its beauty, and to destroy it. And when the world was now being restored, and being created anew in Jesus Christ, the devil made the same endeavour to obtain an entrance at a vulnerable point, and by the same means.

Encouraged by former success he must needs adopt the same arts, and assail the same points, through which he had at first gained an entrance, and kept possession of all the powers of man—his appetites, his passions, and understanding. For human nature has at all times been the same ; and it was the same human nature which our Lord had adopted, and in which He came to conquer him who had hitherto always been conqueror. And it was necessary, therefore, that the devil should assault Him in the same points, and with the same weapons, and that He should meet and repel his attack upon the same ground, and after the same methods.

There are three points and positions of attack at which human nature is vulnerable ; against which we are warned and instructed to be especially guarded—the world, the flesh,

and the devil. These are the three exposed sides of our citadel: at all which our first parents had proved themselves weak, and at one or all of which every one of their natural descendants have been assailed with success, and have yielded to the attack.

According to this it is written, *When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise.* It was good for food, and therefore tempted our flesh; it was pleasant to the eyes, and had the same attractions as worldly pomp and show, and other empty and merely outside vanities; thirdly, being a tree also to be desired to make one wise, it favoured and fed that pride of heart, and conceit of reason and the understanding, which most disposes men to exalt themselves against God, to set themselves by the side of their Maker, and be as gods: meaning, that they know in themselves, and know best, what is good for them and what is bad,—which is the very sin and office of the devil.

Now the trials which the tempter put upon the Redeemer of mankind were in the same particulars. The first temptation was in the

flesh, in that which was said to be good for food—*Command that these stones be made bread.* The view of the kingdoms of the world was of that which is pleasant to the eyes, and that which is expressly designated as the world—the all-absorbing object of most people's admiration, and labour, and worship. The invitation to pride in spiritual knowledge and privileges, is the remaining point and instrument of attack, answering to Adam's presumptuous aspiration after Divine knowledge, and that which is justly called in us "the devil."

Thus the lust of the flesh, the lust of the eyes, and the pride of life, are the three points in which our Lord himself, as well as the first Adam, was assailed by the tempter; and this order of the temptations, the same as that which is recorded in Genesis, is that which is preserved by St. Luke, in his enumeration of the temptations of Jesus Christ.

It is most highly needful that we should keep in mind that the same temptations which were put upon the first and the second Adam, are put upon the Church of God in all ages, and upon each member of it, and in the like order. This is one essential point and neces-

sity in the oneness of Christ and his Church. The first trials and falls of the Church were in indulgence and sensuality; and very many failed under it. The second were in worldly eminence and authority, and the occupation of all offices, temporal as well as spiritual, by the ecclesiastical power. The third and last stage is the exaltation of human reason—"faith in human nature," as it is now frequently expressed,—“man-worship;” the assumption also of spiritual dominion over the bodies and souls of men, without giving to God his own, and waiting his own time, and his command to cast ourselves from the summit.

The same course of trial awaits each of us, in our Christian warfare, and the defence of our citadel. First, we have to resist and overcome our youthful passions, and bodily and mental indulgence. Next, our manhood is addicted to the love of power, and we aim at dominion rather than obedience, and greatness rather than mercy and humility in our actions. Having conquered at length in those trials and conflicts, we exult in the spiritual graces which grow out of them, and are the

palm of this victory. And we must conquer also this presumption, and still watch and wait for those spiritual privileges and consolations from God's good pleasure, and in his own season, as receiving, and not as possessing or commanding them.

HOMILY VIII.

MATTHEW IV. 12—25.

12. Now when Jesus had heard that John was cast into prison, he departed into Galilee ; 13. And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim : 14. That it might be fulfilled which was spoken by Esaias the prophet, saying, 15. The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles ; 16. The people which sat in darkness saw great light ; and to them which sat in the region and shadow of death light is sprung up. 17. From that time Jesus began to preach, and to say, Repent : for the kingdom of heaven is at hand. 18. And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea : for they were fishers. 19. And he saith unto them, Follow me, and I will make you fishers of men. 20. And they straightway left their nets, and followed him. 21. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets ; and he called them. 22. And they immediately left the ship and their father, and followed him. 23. And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. 24. And his fame went throughout all Syria : and they brought unto him all sick people that were taken with

divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them. 25. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

THESE verses contain all that St. Matthew relates of our Lord's transactions subsequent to his temptation and before his Sermon on the Mount, which is contained in the next three chapters. The object of St. Matthew is to record the progress of Christ's kingdom; and, accordingly, he first describes his conquest; next his taking possession and the number of subjects over which he ruled; and then, thirdly, he gives to his subjects the laws of his kingdom: which are first digested, and codified, and promulgated, in the Sermon on the Mount of Beatitudes.

The conquest of the Lord was over the devil; which was first openly begun in his temptation, as recorded in the first verses of this chapter. It was prosecuted and continued in his curing of the sicknesses, and diseases, and torments, and the possessions of the devil, and the lunatic, as related in the last verses of the chapter—all which are the wages of sin, and the agency of the devil, being brought

into the world by the fall, and each of them typically representing the diseases of the soul : in which character our Lord dealt with them ; as we shall observe respecting them, as they are severally detailed by St. Matthew in the subsequent chapters.

Then follows an enumeration of the Subjects of the Lord's kingdom, the first-fruits of this first victory : *Great multitudes followed him from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.*

But this is a principal feature and characteristic of Christ's kingdom, that its first rise is in Galilee—Galilee of the Gentiles ; and this seems to be an especial object of the narrative of St. Matthew in this chapter : *The land of Zabulon, and the land of Nephtalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles.*

Jesus was born King of the Jews. But the Jews rejected Jesus, and therefore he left them to themselves in their blindness and unbelief, and sought out subjects among another people, more worthy of his kingdom. *When Jesus had heard that John was cast into prison, he de-*

parted into Galilee (ver. 12). Before this, and after our Lord's temptation, other transactions had occurred ; and he had made disciples of Andrew, and Philip, and Nathaniel, as described by St. John in his first chapter. Also the events of the second, third, and fourth chapters of the same evangelist. And the cause also of our Lord's leaving Judea is otherwise related by St. John, namely, *When, therefore, the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John had done, he left Judea.* That is, according to both, he fled from persecution ; the enemies of the truth, having succeeded in their first attempt, being naturally encouraged and instigated to prosecute their malice and triumph farther : as Herod, after he had slain James, proceeded to take Peter also. Jesus therefore quitted Judea : agreeably to his own instruction—*If they persecute you in one city flee ye to another, and do not cast your pearls before swine, or waste your time unprofitably : all which is not more than enough for the great work which you have to do in a limited time ; nor increase their sin by making their resistance more inexcusable, and more heinous, by*

the taking of your lives, or sacrifice your lives unnecessarily. *And leaving Nazareth he came and dwelt in Capernaum* (ver. 13). St. Luke records the coming of our Lord to Nazareth, and the occasion of his leaving it (iv. 16); his preaching the gracious words of Isaiah, *The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,*—and the joyful reception of them by the Nazarenes; but their offence at his declaration, that a prophet hath no honour in his own country, illustrated by the instances of Naaman and the woman of Sarepta, and their endeavour to kill him. But these subjects were not immediately to the purpose of St. Matthew in his Gospel, which is to exhibit the advance and laws of Christ's kingdom: as in verse 17,—*From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.*

Jesus therefore, having been driven from Judea, the proper seat of his government, came next to Nazareth, Galilee proper, lower Galilee,

where, since the carrying away of the ten tribes, a greater proportion of professing Jews dwelt, as being nearer to Jerusalem. But Galilee of the nations, though formerly the proper possession of the Israelites, was still farther removed in position and religious habits from the Jews of the south and of Jerusalem.

Our Lord came and dwelt therefore in Galilee of the Gentiles. And that our Lord first established his kingdom there seems to be the express object of this part of the record by St. Matthew. Accordingly, he alone brings to mind this prophecy of the event: *The land of Zabulon, and the land of Nephthalim, by the way of the sea beyond Jordan, Galilee of the Gentiles.* The tribe of Naphtali was towards the north, and the tribe of Zabulon towards the south part; and both together occupied the west shore of the lake of Gennesareth, or the sea of Galilee, the chief scene of our Lord's actions, and teaching, and miracles: Capernaum being the capital of Naphtali and the upper Galilee: and all and each of these together representing the Gentile world, out of which the fishers of men were to draw their first and innumerable draughts of disciples and

believers. Christ's marriage to the Gentile church is also specially signified by St. Matthew in chapter i. ver. 3, 5, 6. There are other prophecies of this prerogative and privilege of these two tribes, namely, that from among them should be drawn the first converts, and the first apostles and preachers of the Gospel of Christ's kingdom. Jacob prophesies (Gen. xlix. 21), *Naphtali is a hind let loose : he giveth goodly words* : thus representing him as the swift messenger and the zealous preacher of the good tidings and doctrines of the Gospel. And Jacob and Moses, of Zebulun : *Rejoice, Zebulun, in thy going out ; and, Issachar, in thy tents. They shall call the people unto the mountain ; there they shall offer sacrifices of righteousness : for they shall suck of the abundance of the seas, and of treasures hid in the sand* (Gen. xlix. 13 ; Déut. xxxiii. 18, 19).—The mountain signifying the Church to which the apostles brought in converts ; the sea, the Gentile world, from the depths of which they brought in the abundant draughts of heathen converts, publicans, and sinners, and harlots, so that the vessel of the Church begins to sink : dispensing to them the hidden treasures.

In fulfilment of this, St. Matthew goes on to relate the calling of the disciples out of the inhabitants of these two tribes. He does not relate the calling of Philip and Nathanael, as St. John, which was on the banks of the Jordan, because this is his immediate intention ; but, nevertheless, these are a consistent part of the transaction, because Philip was also of Bethsaida, the city of Andrew and Peter (John i. 44), and Nathanael was of the same tribe, for he was of Cana in Galilee (John xxi. 2).

Here then we have, in a few verses, as in a wonderful compendium, a narrative of the first rise and establishment of Christ's heavenly kingdom. His first conquest of the devil ; his binding the strong ruler of the kingdoms of this world ; his rejection, as their king, by the Jews of Judea, and by the next entitled, his own countrymen of the lower Galilee ; his reception by the dwellers in Galilee of the nations, the dwellers in the region and the shadow of death ; the calling and appointment of the first leaders of his army and officers from thence, according to the prophecies that they should be the gatherers of the abundance of the seas, and the first to discover and

gain the prize of the hidden treasure ; the further victory over Satan in the healing of all diseases, the agents of Satan and the wages of sin ; the gathering of the great multitudes of subjects there from all the quarters of the world under his banner and sceptre ; and his gathering them all together, as into one assembly, to receive from him the primary laws and constitutions of his new-established empire.

HOMILY IX.

MATTHEW v. 1—12.

1. And seeing the multitudes, he went up into a mountain : and when he was set, his disciples came unto him : 2. And he opened his mouth, and taught them, saying, 3. Blessed are the poor in spirit : for their's is the kingdom of heaven. 4. Blessed are they that mourn : for they shall be comforted. 5. Blessed are the meek : for they shall inherit the earth. 6. Blessed are they which do hunger and thirst after righteousness : for they shall be filled. 7. Blessed are the merciful : for they shall obtain mercy. 8. Blessed are the pure in heart : for they shall see God. 9. Blessed are the peacemakers : for they shall be called the children of God. 10. Blessed are they which are persecuted for righteousness' sake : for their's is the kingdom of heaven. 11. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. 12. Rejoice, and be exceeding glad : for great is your reward in heaven : for so persecuted they the prophets which were before you.

WE have read in the last chapter that our Lord had just called his disciples, and also that very great multitudes had followed him from all quarters. As a king then coming first into his kingdom, and about to found a

new empire, having appointed his officers of state, and called before him his subjects of various race and character to an inaugural meeting, he proceeds to divulge the primary laws and charter of his new government: as God called together the congregation of the children of Israel to Mount Sinai, and proclaimed to them his new covenant with them—the ten commandments. And Jesus sat upon a mountain. Jesus sat before his subjects upon his throne, and this throne was a mountain. The mountain represented here, as in other places, his Church, as it is written in Isaiah ii. 2: *It shall come to pass in the last days, that the mountain of the Lord's house, that is, his temple, his Church, shall be established in the top of the mountains, and shall be exalted above the hills; that is, above all other churches and forms of religious worship, and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the na-*

tions, and shall rebuke many people : and they shall beat their swords into plowshares, and their spears into pruninghooks : nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord.

What an exact description there is here of Jesus Christ himself sitting upon this mountain, and gathering together unto him all nations, to hear him promulgate the laws of his covenant, represented by the multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan. He sits upon this mountain, which is his Church, as Jehovah sat upon the mercy-seat, and there delivered his oracles and the laws of his kingdom, so long as the children of Israel acknowledged Him as their king,—enthroned upon the ark, which also signified his Church.

Christ then, sitting upon his royal throne, is giving laws to his people. His throne is the bare ground—not of gold or ivory ; though the holiness and pureness which these materials of Solomon's throne represented, were, in reality, the support of his royalty ; and the

majesty of his kingship was humility and meekness, when he sat upon the bare sod, as when sitting in like manner upon an ass's colt, he made his triumphal entry into Jerusalem.

The laws of his kingdom which he now proclaims, are as opposite to those of the earthly kingdoms which he came to overthrow, as the throne of grass to that of gold and ivory.

Blessed are the poor. But the poor are not found in the courts of this world. There all throng who are rich or would appear rich. The poor are not welcome there, and are not found there. *Blessed are they that mourn.* What has mourning to do with a royal court? There all is merriment, or seeming merriment. Let the mourners retire to their own private chamber, for they have no place or welcome in kings' courts. *Blessed are the meek.* In the courts of this world all is vanity, ambition, pride, struggling and striving after title and power. Meekness has no place in such companies. *Blessed are they which do hunger and thirst.* Hunger and thirst, also, have no place or existence in worldly assemblies. There is plenty, there is luxury, comfort, convenience ;

every appetite is pampered, and every desire is gratified. *Blessed are the merciful.* Neither is mercy in greater esteem. There laborious service and strict obedience are exacted. Menials must perform their duties diligently, by day and also by night; all is trouble, toil, haste, and hardness, for man and also for beast. There is no merciful repose or relaxation, on week day or on Sunday. *Blessed are the pure, or clean.* Cleanliness of outside, and purity of taste and dress—of these we have enough and an over-abundance. But presently we shall see that this is not the purity which is required, or here intended. *Blessed are the peacemakers.* But no peace is in the courts of this world's princes. There all is party, and strife, and slander, and suspicion; and each one pulling another down and struggling for his place; and all is vanity, and contempt, and wounded pride, and jarring, and jealousy. Lastly, the persecuted and reviled: what have they in kings' courts? They are driven away, to hide themselves with the mourners in secret, for it is only those in honour and estimation which adorn a court, or can have place in palaces.

Such, then, are the novel titles of those who have qualifications which fit them for place and service in this new court : poverty, mourning, meekness, hunger and thirst, mercifulness, purity, peaceableness, slander and persecution. But these are only a part description of the titles and qualifications for reward and office. These are outside, general description—much too vague and comprehensive. There is a nicer rule and standard to which Christ's subjects and servants are to be brought, by which they are to be judged and estimated. The poor are the people, and the portion of the flock, to which Christ turns his first regards, expecting to draw from them the greatest number of his attendants. But it is the fruits and effects of poverty which are the true qualifications ; and the poverty of the purse is nothing, unless it produce its proper fruits in poverty of mind and spirit, which is the genuine and true quality, equally acceptable and approved, if not more worthy, if it be found with this world's riches, and power, and dignities.

Blessed are they that mourn—not for this world's losses and disappointments, unless it

brings them to mourn for their sins, and to repent of their wickedness ; and so they shall be comforted by pardon and forgiveness, and the peace of God which passes upon an unburdened conscience, and the sanctifying grace and comfort of the Holy Spirit, which chooses his abode in a thus furnished residence.

The meek, also, are those who are humbled by a self-accusing conscience, and will not so much as lift up their eyes before a God who seeth their heart, which they know to be ill-deserving and ill-qualified for the lowest place of trust or preferment, either in the duties and trials of this life, or in the rewards and blessings of the life eternal.

It is the hungering and thirsting after righteousness who shall be filled with the desires and longings of their appetite ; the appetite for food and pleasure only increases and grows by what it is fed on, and is never satisfied.

It is the merciful, who forgive others their faults and trespasses : the servant of God who remits the one hundred pence which is owing to him by his fellow-servant, who shall have his ten thousand talents, which he has not wherewithal to pay, blotted out and remitted.

Not the pure and perfect in outside apparel, and cleanliness of the flesh, but it is the pure in thought and conscience—the single in their desire and longing after the kingdom and glory of God, who shall see Him as He is, who shall see Him face to face, and partake of his likeness.

Not they only, or so much, who live peaceably, and those who promote and procure harmony between man and man, but much more those who reconcile men with their Maker, and bring tidings of good will to man and of peace between heaven and earth, are they which shall be God's children, and adopted into his family, and heirs in his inheritance. And it is the persecuted for righteousness' sake who are inheritors in his kingdom.

We have seen what are the names and titles of those who obtain a blessing from Christ ; and that it is the spiritual sense and use of these titles which make a qualification for the places and rewards which Jesus Christ has promised, and which naturalize them as true and faithful subjects, entitled to the privileges of his court and kingdom. And in like manner the rewards and privileges are spiritual :

the possession of the kingdom of righteousness, and the soul's peace ; the comfort of joy in the Holy Ghost ; the inheritance of the earth also —of "*the land,*" as it is properly rendered—the inheritance of the promised land, that is, of heaven ; the being filled with righteousness ; the mercy of redemption from the second death and hell, and remission of sins. They that see God, in like manner, shall see Him in the spirit,—in the beauty of his holiness ; being purified in their own hearts even as He is pure, they shall be like Him, for they shall see Him as He is.

This is what is foretold in Isaiah, at the seventeenth verse of the thirty-third chapter : *Thine eyes shall see the King in his beauty : they shall behold the land which is very far off.* What land is this but the spiritual, eternal heaven, very far off from worldly and carnal sight and understanding ?—that which is called "the earth," or land, in the fifth verse of our chapter. And whose eyes shall see the King, the Lord Jesus in his glory ?

Who among us, saith Isaiah, shall dwell with the devouring fire ? who among us shall dwell with everlasting burnings ? Fearfulness, this

fear and fearfulness *hath surprised the hypocrites*—that is, those whom our Lord describes and condemns as the hypocrites, the Pharisees and Sadducees. And then he proceeds, *He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from the holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defence shall be the munition of rocks* (of the rock, Christ); *bread shall be given him* (Christ, the bread of life); *his waters shall be sure* (the living waters of the Holy Spirit). *Thine eyes shall behold the King in his beauty.* What an exact description of this our Saviour's teaching, *Blessed are the pure in heart, for they shall see God: they shall behold the land that is very far off*—the city of the heavenly Zion, the spiritual Jerusalem, the celestial city. How exact is this description by Isaiah of the times of the Gospel: of the true disciples of Christ: of the adopted children of God! How well could our Lord say, that He brought out of his treasure things new and old. And how could Nicodemus say of the new and spiritual birth, *How*

can this thing be ? He might have seen it, and Christ himself, in the Old Testament, if he had read it with a properly hungry and thirsting spirit ; and we see it, if we read and walk in purity of heart and life, and with a humble spirit : and we shall see God face to face, for we shall be like Him, because we shall see Him as He is.

These are the spiritual rewards and blessings which are promised by Christ to his faithful subjects in his kingdom. But He does not dismiss us with the promise of these. He assures us also of a temporal blessing, adequate as a reward and motive, regarding even this life only. He has said, *No one hath left houses, or parents, or friends, but he shall receive manifold more in this life.* The votaries of this world are eaten up with their own desires, with their appetites increasing by what they feed on, and can never be contented. But the subjects of Christ are fully satisfied by what they have in possession, and doubly satisfied by what they hope for ; and their satisfaction only increases with their desire, and they are never disappointed. The kingdom of heaven is in them even on this earth : the comfort

they have is present as well as future: this earth, as well as the promised Canaan, yields to the meek,—as in Joseph, and in Moses, and in David. They have food enough and raiment; their failings are mercifully and not extremely looked upon; they have peace in themselves, and with their neighbours. Seeing then that we have these rewards and hopes, let us receive this new and spiritual law, which Christ teaches us from his throne on the mount, and enrol ourselves as his faithful servants and subjects, and enter into his kingdom.

HOMILY X.

MATTHEW V. 13—16.

13. Ye are the salt of the earth : but if the salt have lost his savour, wherewith shall it be salted ? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14. Ye are the light of the world. A city that is set on an hill cannot be hid. 15. Neither do men light a candle, and put it under a bushel, but on a candlestick ; and it giveth light unto all that are in the house. 16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

It had been said in the prophets, “ Sion shall be plowed as a field.” The mountain or church of God, which the whole earth was to become, must first be ploughed up again, and sowed with a fresh seed, before it could bring forth such fruit that it might be worthy to be called God’s field, his Mount Carmel, his well-watered Paradise in Eden, his beloved and fruitful vineyard. The world at our Lord’s

coming was in urgent need of a fresh culture. Part of it was effete and lay fallow, acknowledging its own unprofitableness and exhaustion, as in those who had built an altar with the inscription, "To the unknown God." Part of it was overgrown and rank with weeds, which thickly occupied it, and required to be eradicated before any profitable seed could be thrown in: such were the Pharisees. Our Saviour Jesus Christ came to be our husbandman; to plough, and to sow, and to water, this wilderness of misculture and unprofitableness, and to make it fit for fruit and profitable production, to be gathered in the harvest at his second coming. Now the seed is the word of God. He that soweth the seed is the Son of Man. And the seed is sowed in all grounds: some of which are unprofitable at first, and some are fertile and productive; but all need and must receive the advantages of good culture and labour, to make them good and fruitful if they will.

When the land is ploughed and prepared for the seed, then the manure is to be spread over it, and mixed with it, to make the seed spring up, and grow with vigour. Our Lord tells his

disciples that they are this manure. *Ye are the salt of the earth.* Salt of various kinds is useful, and healthy, and palatable to be mixed with the food of man and with the food of animals ; it is healthy, also, and invigorating, when used to season the food of vegetables, which is in the soil, and is a nourisher of their growth. Our Lord had just begun to sow the seed, of which He speaks in the parable of the sower ; and the first precepts of his Sermon on the Mount, which immediately preceded, *Blessed are the poor in spirit ; blessed are the meek ; blessed are the pure in heart,*—these are the first grains of the seed which he came to sow ; and he tells his disciples that they must manure them with their savour. *Salt is good : but if the salt hath lost its savour, wherewith shall the earth be salted :* such salt is only fit for the dunghill. And what is this savour which the salt of Christ's disciples ought to have ? The Mosaic law prescribed to them, *Offer not the blood of my sacrifice with leaven : Let every sacrifice be salted with salt.* What is the meaning of leaven, but worldliness and selfishness : what is the meaning of salt, but the opposite,—self-denial, the renouncing of the

world, and making the treasure of our hearts in heaven, and everlasting friends of the mammon of unrighteousness. David said, *I will not offer sacrifices to my God of that which doth cost me nothing*; and he insisted on purchasing Ornan's threshing-floor, for the foundation of God's altar, with money. So we come with our offering, however large or small, to the altar of Christ's sacrament; but the purest offering is that of self-denial, and forgiveness of injuries, and good will to all men, with humility and purity, and perfect charity. These are the self-denying graces taught by our Saviour in the foregoing verses of his Sermon on the Mount, which if his disciples cultivate and practise, then they will be a true and fertilizing salt, giving savour to the earth.

Our Lord next says to his disciples, *Ye are the light of the world*. And again, after the parable of the sower, to which we have referred, he says, in like manner, *No man, when he hath lighted a candle, putteth it under a bushel*. As the first precepts of our Lord's sermon would make his disciples, if they practised them, the salt of the earth, so our Lord's

parables which he taught them, if they understood them, made them the lighted candle, by which, if they preached faithfully that which they understood, they became the light of the world. It is said of our Lord's coming a second time, that *He cometh with clouds*. These clouds are his parables. The whole creation is one vast, comprehensive, and complicated parable of Christ ; and every part of it, and every good man in it, is a part and passage in this parable. And to every parable there is a dark and a bright side. Our Lord when he came to visit one family from among mankind, in the Mosaic dispensation, came down to the Israelites in a cloud. This cloud was dark, and shaded the brightness of the sun in heaven from them by day : it was bright and shone, and gave light to them, as in place of the sun, by night. It was a bright light also by night, on the one side, to the Israelites : it was darkness, on the other side, to the Egyptians. What is a cloud in heaven but the source of rain ? What is rain in Scripture but the doctrine of God's word from heaven ; the dew of his teaching and grace ? (Deut. xxxii. 2 ; Joel ii. 23, marg. ; see Corn : a Lap. vii. 87

c. 2. Id. iii. 85, l. b.) The rolls of prophecy which were given to the prophets were written *within and on the backside* (Rev. v. 1): *within and without* (Ezek. ii. 10; see also Exod. xxxii. 15; Zech. v. 3): that is, they had two sides to the parables contained in them: a dark side, of the dead letter, unmeaning and unprofitable to those who understood them not,—a bright and lucid side, of the spiritual sense and meaning, to those who were instructed to understand and use them, by the light of God's truth and the spirit.

If the doctrine of God's word be dew and rain, the clouds must be that which produces rain, which are his apostles and teachers. And when it is said that Christ cometh with clouds, and is ever coming,—for at all times and to **every** man, it is said that He cometh quickly:—then He cometh with clouds when He cometh by his preachers: He cometh with clouds—with his parables, wherein He veils himself from sight to the unbelieving and undiscerning; but wherein He shines on one side to those who qualify themselves to see Him, and have their eyes enlightened to penetrate this veil of mystery, and behold God

as He is, and in his brightness, and be themselves illumined by Him, shining brightly into their hearts and understandings.

And Christ bids his apostles to shine, and be lights in the world : to be themselves enlightened by understanding those parables which our Saviour imparts to them, and by which He seeks to supply them with oil for their lamps, and to fill them with the heavenly light. He bids them to be themselves enlightened, and show forth his doctrine, with perfect understanding. And how shall they attain this understanding? Our Lord has also taught them this, *Whoso doeth my will, he shall know of the doctrine.* Therefore it is by practising the precepts contained in this Sermon on the Mount, that his disciples will become able and qualified to teach others also what to believe and do : it is by performing these cardinal doctrines and duties that they will become both the salt of the earth to season it with their savour, and the light also to lighten this region of darkness, the beacon city set up upon a hill, to give light unto the universe.

HOMILY XI.

MATTH. v. 17—48.

17. Think not that I am come to destroy the law, or the prophets : I am not come to destroy, but to fulfil. 18. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. 19. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven : but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. 20. For I say unto you, That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. 21. Ye have heard that it was said by them of old time, Thou shalt not kill ; and whosoever shall kill shall be in danger of the judgment : 22. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment : and whosoever shall say to his brother, Raca, shall be in danger of the council : but whosoever shall say, Thou fool, shall be in danger of hell fire. 23. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee ; 24. Leave there thy gift before the altar, and go thy way ; first be reconciled to thy brother, and then come and offer thy gift. 25. Agree with thine adversary quickly, whiles thou art in the way with him ; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. 26.

Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing. 27. Ye have heard that it was said by them of old time, Thou shalt not commit adultery : 28. But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. 29. And if thy right eye offend thee, pluck it out, and cast it from thee : for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. 30. And if thy right hand offend thee, cut it off, and cast it from thee : for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. 31. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement : 32. But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery : and whosoever shall marry her that is divorced committeth adultery. 32. Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths : 34. But I say unto you, Swear not at all ; neither by heaven ; for it is God's throne : 35. Nor by the earth ; for it is his footstool : neither by Jerusalem ; for it is the city of the great King. 36. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. 37. But let your communication be, Yea, yea ; Nay, nay : for whatsoever is more than these cometh of evil. 38. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth : 39. But I say unto you, That ye resist not evil : but whosoever shall smite thee on thy right cheek, turn to him the other also. 40. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. 41. And whosoever shall compel thee to go a mile, go with him twain. 42. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. 43. Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. 44. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them

which despitefully use you, and persecute you ; 45. That ye may be the children of your Father which is in heaven : for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. 46. For if ye love them which love you, what reward have ye ? do not even the publicans the same ? 47. And if ye salute your brethren only, what do ye more than others ? do not even the publicans so ? 48. Be ye therefore perfect, even as your Father which is in heaven is perfect.

THE law and the prophets were until John ; from that time the kingdom of heaven was preached ; and the Mosaic dispensation was to be done away in Christ. The law was a school-master : it was added because of transgressions till the seed should come :—the glory of Moses was to be donè away. So the law, therefore, was to finish in Christ. Yet Christ says, *I am not come to destroy the law and the prophets.* Our Lord did not come to destroy the law and the prophets, but as He himself explains and expresses it, He came *to fulfil.*

First, our Lord came to fulfil the moral law of the Mosaic system, by performing in himself all its precepts—a thing which had never yet been done by the very best of the patriarchs who had gone before—and by their good deeds had symbolized his perfect life and conduct. But no one of the patriarchs had by himself,

and in his own acts, symbolized that perfection. Each one of them only in some peculiar part accomplished and exemplified it. But Jesus Christ fulfilled each and every rule and precept in perfection, and all of them at once, in his own act and person. He fulfilled the laws which He himself enumerates. For He did no murder; but gave life and health, and showed mercy and tender compassion to all that came to him. He committed no adultery; but came to seek his own wife with the fidelity of a bridegroom. He performed his promises and his oath, which He swore unto Abraham; for He came down from heaven, and came to bless all families of the earth in his seed. He loved his neighbour, and performed his duties to them who were strangers and aliens, as well as to those of his own kindred; for He gave up his whole life to doing good, and teaching the ignorant, and healing everywhere.

Our Lord also fulfilled the law and the prophets, in becoming the antitype of all the ceremonies which were ordained by Moses, every one of them with a view to this very fulfilment in Him, and with this view only; and in Him were accomplished the predictions of

the prophets, who foresaw Him afar off, and desired to look into that of which they only presented the pattern and the veil ; but could not themselves discern the form and substance of those things whose shadow they depicted. But Christ gave the form and substance to that which was before only a shadow and outline ; and He gave use and object and application to the ceremonies which were before only a sign, as it were, and without significance ; for that which they commemorated had not yet been realized, and known, and witnessed.

As our Lord gave significance and substance to these ceremonies and prophecies, which had before been mere passing shadows and signs and propounded enigmas, so He gave a further and higher significance to the moral law itself, which, though practical and of present use, yet had in it a higher accomplishment and application, which could not be understood till it was unfolded by Jesus Christ himself, both by precept and example ; and was comparatively of little efficacy or instruction to those who could not fulfil it in its barren and dry proportions, and spiritless outline.

Our Saviour gave a spiritual and internal significance to the moral code of the Mosaic dispensation ; and He illustrated it by example, in his own person,—showing forth, as it were, the real and original light and luminary, from which all the written laws of legislators were but as a faint reflexion. The doing away the use and authority of the Mosaic law, by thus preaching and practising it in a more perfect form and sense, the brightness of which eclipsed its former light, which thenceforth shone as unseen and disregarded, was no more a destroying of the law, than would the rising of the sun be the destroying of the moon, which borrowed from it its light, and shone visibly only during the night, giving evidence of that greater light which was in being, though unseen, and whose coming it foretold ; but its actual coming at once reduced to nothingness and insignificance that feeble luminary which was but a forerunner and a witness.

Now of this high and more spiritual sense of the laws of Moses, our Lord made so complete a fulfilment, that He not only taught and explained it, but He himself performed and

illustrated it in all the particulars which He himself enumerates, as well as all others. He says, *whosoever is angry with his brother without cause shall be in danger of the judgment : and whosoever shall say to his brother, Raca, shall be in danger of the council : but whosoever shall say, Thou fool, shall be in danger of hell fire.* And He himself was so meek and forbearing, that He bore even Judas's kiss without resentment, and forgave Peter in the act of his denial, and so reconciled himself to his adversary quickly, while he was yet in the act of committing the offence, that He prayed for his murderers. He plucked out his right eye, and cut off his own right hand, when He subdued the lust of the flesh, and the lust of the eyes, and the pride of life, in his threefold temptation. He did not put away his wife, the Jewish Church, except for the cause of her committing spiritual fornication by wedding herself to falsehood in religion. His own communication was, *Yea, yea ; verily, verily I say unto you*, was his constant and most earnest asseveration. He did not resist evil ; but He patiently gave his back to the smiters, and his cheek to them that plucked off the hair ; He

hid not his face from shame and spitting. He blessed them that cursed Him; He did good to them that hated Him, and prayed for them that used Him despitefully and persecuted Him. So He proved himself to be the Son of his Father in heaven; so He saved the tares along with the wheat, and made his sun to shine upon the evil and the good, and sent the rain of his doctrine and blessing upon the just and upon the unjust.

But in order to understand the true spirit and use of the Gospel law and precept, it is needful to observe that there is a mode and measure even in this high spiritual sense of the moral commandments, which is so comprehensive that it requires us to forgive offences even seventy times seven times. The Gospel from our Lord's lips says, that we are to forgive seven times,—if he that has wronged us turn seven times and repent. So we are not to be angry with our brother "without cause." But strong causes are conceded as excuses to our weakness; and the cause of God, and the vindication of his divine rights, might occasion even our Lord himself to look round upon the Scribes and Pharisees with anger. And He

called them fools and blind for their hardness and hypocrisy. So, we are not called upon to cut off the right hand, or to pluck out the right eye, unless they cause us temptation and offence; and our Lord himself lived in the midst of the world, though John the Baptist spent his life as an Eremite. Though using "verily, verily," in his ordinary teaching, yet He answered the adjuration of the High Priest in his court of justice, and declared with an oath that He was the Son of God. He remonstrated firmly, with reason and argument, against the officer who smote him first on the cheek, when under accusation: though, when the time for defence was past, He submitted to all the pains and indignities which properly followed upon condemnation. Thus we see that in the spiritual law of the Gospel, there is the greatest possible largeness of requirement; yet there is a measure and limit in the application. It is a strict, but an elastic rule. All things are lawful, as well as all things are required under it.

Each rule, we have seen, has its qualification and prescribed exception. But in the one last rule there is no exception. This is the

rule of charity :—charity never faileth. *Bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.* This it is which makes us perfect. *Be ye merciful*, as St. Luke writes it : that is, have charity, Christian charity. And love has no limit : therefore it is said, *Be ye perfect* in Christian love and charity, which is the bond of perfectness, even as your Father, as God, who is love himself, is perfect in it.

HOMILY XII.

MATTHEW VI. 1—18.

1. Take heed that ye do not your alms before men, to be seen of them : otherwise ye have no reward of your Father which is in heaven. 2. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. 3. But when thou doest alms, let not thy left hand know what thy right hand doeth : 4. That thine alms may be in secret : and thy Father which seeth in secret himself shall reward thee openly. 5. And when thou prayest, thou shalt not be as the hypocrites are : for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. 6. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret ; and thy Father which seeth in secret shall reward thee openly. 7. But when ye pray, use not vain repetitions, as the heathen do ; for they think that they shall be heard for their much speaking. 8. Be not ye therefore like unto them : for your Father knoweth what things ye have need of, before ye ask him. 9. After this manner therefore pray ye : Our Father which art in heaven, Hallowed be thy name. 10. Thy kingdom come. Thy will be done in earth, as it is in heaven. 11. Give us this day our daily bread. 12. And forgive us our debts, as we forgive our debtors. 13. And lead us not into

temptation, but deliver us from evil : For thine is the kingdom, and the power, and the glory, for ever. Amen. 14. For if ye forgive men their trespasses, your heavenly Father will also forgive you : 15. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. 16. Moreover when ye fast, be not, as the hypocrites, of a sad countenance : for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. 18. But thou, when thou fastest, anoint thine head, and wash thy face ; 18. That thou appear not unto men to fast, but unto thy Father which is in secret : and thy Father which seeth in secret shall reward thee openly.

THE former chapter contained our Lord's exposition of our duty to our neighbour :—Be not angry with thy brother without cause :—agree with thy adversary :—do not look upon a woman to lust after her :—do not divorce your wife for your own caprice :—let your communication be yea, yea :—turn the other cheek :—love your enemies. In this second chapter of our Lord's discourse, He enforces our duty towards God, and says, Let Him be your sole object of regard and worship ; give up the desire and thought of the opinion of men. Let all your good deeds and acts of righteousness (*δικαιοσυνην*, Griesb. see Deut. v. 1 ; vi. 1. *Δικαιωματα*, Septuag.,) your alms, (*Ελεημοσυνην*,) your prayers, your fasting, be done as in his

sight alone, not to have them seen of men, but rather to conceal them from the opinion of the world, as leading you into temptation.

Our Lord himself made this a special and notable part of the example which he gave us in his own life and conduct ; and He continually inculcates this lesson and repeats to us, *I receive not honour from men : I seek not mine own glory : I honour my Father : I seek the honour which cometh from God only.* And He states how the seeking of men's opinion perverts the understanding and conscience : *How can ye believe which receive honour one of another : my judgment is just, because I seek not mine own will, but the will of the Father which hath sent me.* And He shows further, in this place, the judicial consequences of this setting up the opinion of men as the tribunal : that this tribunal gives the sentence accordingly, and accepts the jurisdiction, and dispenses the rewards and prizes :—but that it is an exclusive jurisdiction, and that its decree is complete and final, and that there is no further reward or approbation to be expected from that other future and higher tribunal, to which they have not chosen to refer their

cause ; but whose decrees are lasting and enduring, and more powerful as well as conclusive.

Our Lord came to reveal the laws and doctrines of the new world : of the latter times spoken of by the prophets. He brought life and immortality to light : of which the old world, which endured for four thousand years, was deprived in respect of actual enjoyment ; but of which we may be partakers in a foretaste if we will embrace it by its conditions and requirements, and possess the full enjoyment in the end if we persevere in its paths and principles. And this is the first requirement of this dominion ; that as God is the king of it, and it is God's kingdom, that He should be the sole object and worship of his new subjects, and that all their thoughts and desires and regards should be directed to Him exclusively.

In furtherance and illustration of this cardinal precept of this chapter, that God only is to be our object and desire in everything that we do or think, our Lord has most graciously vouchsafed to give us the model of prayer which here follows, called therefore the Lord's

own prayer ; that as prayer is the most express and chiefest act of worship paid to God, so we may have an understanding and example of this in its most perfect sense, and therein a comprehensive and complete scheme of our proper relation to God, and of our position and duties as citizens of the new world, and members of the Christian family.

This prayer begins with the new and all-important, and all-comprehensive word, embracing in it at once the whole new revelation—*Our Father*. God was not revealed to the old world, or to the Israelites, as our Father. God was the Father of the old world, by creation (Mal. ii. 10), and as such the name was applied as much to the Word, the Creator, as to Him who created the worlds by his Word (Is. ix. 6). In the Old Testament He is proclaimed “God”—the “Judge,” to call our sins to judgment : and Jehovah, the Existent, the Eternal, the Omnipotent, with power to execute his judgment by eternal reward and punishment. But it is in the New Testament alone that He is revealed to us as the Father, the loving Father, that *God is love* ; and that He so loved us that He sent his first-begotten Son into the world to die for us ; and

by taking our flesh upon Him that He made us his brethren ; and by the blood of his atonement He raised us up from the death of sin ; and by the new birth made us also children of God by adoption, and thereby to cry with Him and through Him, *Abba, Father* (Rom. viii. 15). This is the great revelation of the Gospel—that God is love, and our Father.

Which art in heaven. And God who loveth us, and whom we love, is in heaven. But where is heaven? God is everywhere, and also in hell, ruling there over the spirits who are in darkness. But is hell heaven? God is light, and is hell light? Yet wherever God is there is light and heaven. God is heaven in himself; and wheresoever himself is there is heaven. Therefore, whoever has God, and the true love of God in him, has heaven in him, and himself is in heaven, by an earnest and foretaste, according to the measure of this love ; and therefore our Lord himself, who had the whole love of the Father in him, and was one with the Father, said of himself, *The Son of man which is in heaven.* So the kingdom of heaven is in us, and growing in us, and becoming more and more present in us ; and we are *made to*

sit in heavenly places in Christ Jesus (Eph. ii. 6).

Hallowed be thy name. This is what our Lord said: that we are to do all our righteousnesses as in the sight of our Father. To Him only we are to look in prayer, and praise, and worship; and Him only are we to desire to make the object of our thoughts, and the end of our actions. This is that single eye which our Lord commends, and requires as the tribute of the true Christian. We cannot have two eyes, without double dealing, and breaking our allegiance. We cannot serve two masters, God and mammon. This is required of us—that we should regard the one eye of God only as upon us, and desire only the approval of that eye; and that all our actions, and the acts of all men, should be squared and moulded to the look, and approbation, and standard, of that one and all-seeing eye.

Thy kingdom come. The kingdom of God is to conquer eventually all the kingdoms of the earth. But at the present time it rules over only a small part of it. The work of creation occupied a period of six days; and the work of re-creation, it is generally expected, is to occupy six thousand years. During the

four thousand years before our Lord came upon earth, the soil was, as it were, being prepared only for the reception of the new seed which was to be sown in it. And when it was sown it was only as a grain of mustard seed, the smallest of all seeds, though it was (in a growth of two thousand years perhaps) to occupy the whole earth. At the time of our Lord's crucifixion there were eleven chosen apostles, and some few more disciples. Perhaps as one of the twelve had fallen, so some of the seventy had failed also. At the time of the ascension there were five hundred brethren. At the feast of Pentecost there were added three thousand souls. Now perhaps two hundred millions out of the one thousand millions of the inhabitants of the earth may be professing Christians.

But there is another progress which Christ's kingdom is making, or is to make, and that is in our hearts. His kingdom is within us. But it is there, as yet, only as a small grain and seed. But there it is to extend and grow in us, by conquering kingdom after kingdom of one passion after another in us, till it occupy us wholly, both soul and body, and we are one with Christ, and Christ is one in us.

Thy will be done in earth as it is in heaven.

The angels of God do always behold the face of the Father which is in heaven ; and they are all ministering spirits, serving Him with so great zeal, and desire, and alacrity, that their coming and going are compared, in the visions of the prophets, to a flash of lightning, to signify their zeal, and delight, and readiness in God's service. We ought, also, not only to do everything to be seen of God and not of men, but we ought to do it also with a zeal and swiftness equal to that of the heavenly angels. Then would God's will be done on earth as in heaven : then this earth itself would be heaven. The earth is here opposed to heaven, for it is looked upon as a creation to be new-created ; as man is to be new-born to become partaker of God and the divine nature. But "the earth," or "the land," that is, "the promised land," the type of heaven, constantly represents the Church in the language of prophecy, as "Blessed are the meek for they shall inherit the earth :—" "they that patiently abide the Lord those shall inherit the land." This is the promised land, the Church, which is to be converted to Christ, and to be

his possession and kingdom ; and to be opened to and made one with heaven, by the rending of the veil, and the revelation to us of the throne and mercy-seat, the atonement and mysteries of Christ. This earth, therefore, is heaven ; if we do God's will, and do all things as in his sight, as do the angels. And as God is heaven himself, though we say of Him, He is in heaven, so the earth is capable of becoming itself an earnest and foretaste of heaven, even a heaven itself ; and we pray that this may be accomplished in us and by us, continually more and more, till we come finally to his perfected and everlasting kingdom.

Give us this day our daily bread. How can those who have possessions pray this prayer, that daily food may be supplied to them ? They have this supply secured to them, and certain enough ; and how can they pray with reality, and with any exercise of faith, who have that in possession, before their prayer, which they pray may be granted them ? A truly wise man knows by experience that things the most certain and secure, and the most substantial preparations, may be, as they often have been, cut short, and made to change hands in a

moment. But very few can realize this to themselves, so as to feel their provision uncertain in their own case ; and so that a man of fortune and ease can pray as in danger and dependence daily for his daily support and comfort. Happier, therefore, in a religious sense, than the rich and at ease, are those thousands and millions who know not when eating to-day's meal, and paid for to-day's labour, where or for whom they shall labour and earn their bread on the morrow, and have thus their experience forced upon them that God must furnish them, and their faith exercised in the truth that God will provide that which comes daily and sufficiently, though the source of the spring is unseen and hid deeply and secretly. Such an one may use this petition for daily food and protection with reality, and rejoice in the blessing and privilege of using our Lord's instruction and form of words in their true meaning.

And if the support and comforts of this life were our only or chief concern, this privilege and blessing must be confined to those who have need of daily toil or seeking, for their daily provision. Those who make honour, ease,

and ambition, their object, doing their good things to be seen of men, may lay up ample provision for these purposes in a short time, by some present exertion or good success, and have goods laid up for many years, to satisfy all their wants and requirements. But there is another food and bread, the spiritual bread, which all have equal need to pray for continually. Those who do their good deeds to be seen of God, and seek to lay up their treasure in heaven, have the same need of this bread, and at all times, whether they be poor or rich in worldly possessions. And indeed those who have this world's rank, and riches, and enjoyments, have the more need of the daily and hourly grace of God's Holy Spirit to guide them and strengthen them, in proportion as these good things bring upon us greater temptations, and make us weaker and less watchful against our spiritual enemy. If the Almighty were to withdraw his presence from any part of the universe, all its motions would fail, and it would be lifeless, and cease to exist; and so, if his Holy Spirit were to be withdrawn from any heart, for any moment, it would be dead in sin, and would have no

motion, or power to stand in any spiritual conflict. We pray the Lord's Prayer for ourselves in the morning and evening at least, and five times in the morning service of the Church ; and to some this appears to be an unnecessary repetition. But by any one who fears to do his good deeds to be seen of men, and desires to approve himself only and entirely in the sight of God, and who sees that even his prayers are accompanied with temptation, and even all his holy things are most imperfect and sinful (Ex. xxviii. 38), it will be acknowledged that there is not only no day, and no hour, but that there is no minute or moment in which he may not wish to repeat within his heart this prayer, and especially this passage in it, *Give us our daily bread.*

And forgive us our debts, as we forgive our debtors. If we do our good deeds to be seen of men, and have earned applause, or are owed money, which is itself applauded and esteemed among men, we shall be strict in exacting these debts, and not be ready to relinquish them for that which is a less object in our esteem. Or, if we owe a hundred or a thousand pounds, it may be that others owe us in all a greater

amount, and we may not care to close this account, and so cancel a balance which is at present in our favour. This account of money and ambition, is a matter within our understanding and limit, and we may like to keep the management and settlement in our own hands, without help or interference. But when the debt which we seek to discharge is our duty to God, and the debt which we would have owed to us, and labour to earn, is God's approbation, and when we see how very little our earning is, and how vast our debt, and that the balance of our utmost claim as compared to our debt is as one hundred pence to ten thousand talents, then we shall be ready to pray, and shall pray earnestly, that we may be strengthened day by day, and disposed every moment, to forgive from our heart those who owe aught in honour or money, or otherwise trespass against us. In the Gospel of St. Luke this petition is written, *For we also forgive every man that is indebted to us.* This, therefore, is not a comparison which is prayed for, but an affirmative proposition. We say we do forgive those who are trespassers against us; and it is a fearful thing to affirm that solemnly

before God, which is false and ill-founded. But it would be a much more fearful thing to call upon God to institute a comparison between the sincerity and heartiness of our forgiveness and the magnitude of our debts, and to make the measure of his forgiveness of our sins according to it. The danger is great and awful in either case; and we have a continual warning in the language of this Prayer, to the performance of that most acceptable of all services to God, the true and proper Christian service and sacrifice, of love to God shown by love to our neighbour,—and this love by forgiveness.

And lead us not into temptation, but deliver us from evil, or the Evil one. St. James says, “My brethren, count it all joy when ye fall into divers temptations, &c. ;” and, “Blessed is the man that endureth temptation; for when he is tried, he shall receive a crown of life.” But here we are taught by our Lord to pray, *Lead us not into temptation.* Jesus our pattern was made perfect by temptations and sufferings. And as He obtained a crown of life and glory by his victory over them, so we look for a like reward of honour from our Father

which is in heaven, when we have fought and conquered under his banner, and in his sight, and for the honour which cometh from Him only. But how then are we instructed to pray, Lead us not into temptation. Our Saviour adds to this petition, as a part of it, *but deliver us from evil*. When "not" in the language of the Bible is followed by "but," it does not mean an absolute negation. "Let not your adorning be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel ; but let it be the hidden man of the heart," &c., that is, let this latter be the chief ornament. (See Luke xiv. 12, 13 ; John xvii. 9 ; 2 Chron. xvi. 12 ; Jer. vii. 22, 23 ; Deut. v. 3.) Indeed, if the negation had in these cases its full meaning, the Bible would be full of contradictions ; as especially in the place where our Lord says, of faith in himself, "he that believeth on me, believeth *not* on me, *but* on Him that sent me." The effect, therefore, of the prayer in this passage is, to pray that God will not bring us into any temptation, without also bringing us out of it, and of the power of the devil whom he has permitted to send it. And

this is what St. James says, that it is the devil that sends to us all temptations, and the evil lusts which he has engendered in us ; and that God will send with every temptation, a way and means of escape, if we pray to Him, and trust in Him for it.

For thine is the kingdom, and the power and the glory, for ever. In this we recapitulate the whole object and end of this prayer, and the matter of our Lord's discourse in this chapter ; which is our duty to God, and his praise and worship, and of Christ in Him.

We have prayed that his holy name may be hallowed ; and Christ, who is his Name. That his kingdom may come ; and the kingdom of God and of heaven is Christ's kingdom. That his will may be done ; for it is his glory only that we ought to seek, and before Him, and in his sight that we ought to perform all our good deeds, and not before mortal, weak, and erring men. That He will give us the Bread of Life, temporal and spiritual ; and that He will deliver us out of all temptations. For He alone has the power to do these things, and still more especially to forgive us our sins ; for the power to forgive sins belongs to God only.

Therefore we profess and proclaim this kingdom, and this power, and this glory of God and his Christ only and devotedly, as the whole object of our desire, the whole motive of our actions, the whole strength of our endeavour ; and we sound it abroad with a loud hallelujah, as having always been, and now being, and as ever to be, as it was in the beginning, from and to eternity ; and that with a hearty longing, and from the bottom of our soul, and for ever and ever. Amen.

HOMILY XIII.

MATTH. VI. 19—34.

19. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: 20. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: 21. For where your treasure is, there will your heart be also. 22. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. 23. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! 24. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. 25. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? 26. Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? 27. Which of you by taking thought can add one cubit unto his stature? 28. And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: 29. And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. 30. Wherefore, if God so clothe the grass of

the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? 31. Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32. (For after all these things do the Gentiles seek :) for your Heavenly Father knoweth that ye have need of all these things. 33. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. 34. Take therefore no thought for the morrow : for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.


The light of the body is the Eye. What is the meaning of the word "eye" in this passage, which gives the body light? Solomon calls the eyes the windows, "When those that look out of the windows be darkened." As we look out of the windows to see the objects upon which the light shines, and which we admire or desire, so the sun shines in at the windows, and gives light to all that is in the house. The Jews, in common language, gave the name "eye" to that which the eye looks upon, to that which it loves to contemplate, and is the object of desire. And this is the common manner of speaking in all languages. That which the sight looks at attentively we call a sight; that which the recollection brings up again to our notice we call a recollection; that which we love, is called our love.

The Eye then which is intended here, is the desire of our mind, the chief object of our choice and life: our hope, our hobby. It is the same which our Lord has just before called our heart: "*where your treasure is there will your heart be.*" These are one and the same thing therefore; and this is the connection of the two sentences, which otherwise seem not to have an immediate relation to one another. (See Zechar. ix. 1; Dominus est oculus hominis.—Vulgate.)

And our Lord says, that this desire and object must necessarily be one. We cannot look at two objects steadily at one time. Though we have two eyes, yet both eyes are always directed to the same object as a focus; and if we see double, it can only be from a morbid condition and use of the organ; and the effect will be distorted vision, and confusion, and blindness. A single eye then, or a single object of sight, is a condition and sign of healthy vision, and essential to good sight. A single eye, therefore, was an expression easily comprehended by the Jews whom our Lord addressed; and the figure was convincing to them. In like manner the other image and expression would

have afforded a more familiar image to us ; for we say a “ double heart,” as expressive of perverted and ill-directed intentions, as they spoke of a single eye as expressive of honest and upright, and wisely directed ones. And our Lord points out convincingly, by this illustration, how needful it is that the mind should direct itself to one desire and business devotedly ; as He just before instructed us what and where this desire should be ;—that as the mariner kept his eye upon the polar star, as the one constant, and sufficient, and never-failing object, and director of his voyage, so we should keep our eye and our heart fixed upon the treasure in heaven, which will ever remain, and constantly direct us, by one fixed and never-varying sign and attraction.

Nothing could be so unwise, therefore, as for the Christian mariner to look to two objects at once ; and to look for signs also on the earth, as well as in the heaven. The voyage which we are embarked in is on the eternal ocean, and out of sight of land and of terrestrial objects. *Take therefore no thought for your life, what ye shall eat, or what ye shall drink ; nor yet for your body, what ye shall put on. Is not*



life more than meat. The word used here for life means also, and properly, the soul. Be not so foolish as to be careful to clothe your body, or to feed your soul with substantial and earthly things. These are not of importance to that which is the real man; to the soul which will live eternally, whether we eat and drink, or whether we eat not, or whatever we eat; and to the body with which we shall be clothed in the day of the resurrection. Our happiness does not rest or consist in these, either temporal or eternal. *Which of you by taking thought can add one cubit to his stature?* The stature here seems to be metaphorical for happiness: for that is what we seek to increase by riches and earthly goods, by delicate food and fine clothes. But which of us can add anything considerable to our happiness by any of these. Our happiness is in ourselves, as it was seen, and well expressed by a poet—

“If happiness is not within, and seated in the breast,
We may be wise, and rich, and great, but never can be
blessed.”

BURNS.

And this internal happiness is best and most completely secured by making God our desire,

and his service our treasure. And then, if we give up the care of our earthly goods for these, and purchase with them the food and clothing of the spiritual body and life, God will not only give us of these abundantly, but will also give us manifold more of all that we seek by abundance, or choice of food, or outward raiment, and add much more than a cubit's height to our earthly happiness.

The lilies and grass of the field,—that is the pure and despised upon earth,—enjoy, in effect, better spirits and happiness than the king in his royal and costly array, and sitting at the head of his numerous retinue upon his throne of state. Solomon himself had seen and felt this, when he said, “If goods are increased, they are increased that eat them, and what pleasure have the owners thereof save the beholding of them with their eyes.” The causes of care and the fears of loss are increased, the wants and appetites are enlarged, by the multiplication of possessions; but the capacity for pleasure and the length of enjoyment are not proportionably increased; and the workman who wants the certainty of the next meal, may have better health and higher spirits than the

lord of the widest territory, who has every luxury at his command.

Since, then, we cannot add one cubit to our happiness by care and thoughtfulness, but we may, on the other hand, diminish it by the very means by which we seek to increase it, let us give up the clothing and feeding of the life with outward objects and appliances, and let us feed and clothe the soul with heavenly goods and nourishment, the use of which is eternal, and the abundance of which suffers no decay or diminution. And their accumulation causes not any envy and cupidity in others, or multiplies fears, and troubles, and anxieties. And while this is the sole and single object of our regard and desires, and our eye is thus single, we have the knowledge that this is the best and surest way to make our earthly consolation secure: to add a cubit to our happiness,—not by taking thought, but by giving up thought of making comforts for ourselves, and depending upon the peace which God has promised us as surpassing all human understanding. So, according to the precepts of the whole of this chapter, let us seek God alone, and his kingdom and glory, and do all our good deeds

to be seen and approved by Him whose reward of peace and happiness is both present and eternal ; and giving up anxious thought of the morrow, in which we have as yet neither duties nor interests, let us seek the temporal bread only, and perform the duties of the present day, as in the sight of Him with whom eternity is as one day, and one day is as eternity.

HOMILY XIV.

MATTHEW VII. 1—29.

1. Judge not, that ye be not judged. 2. For with what judgment ye judge, ye shall be judged : and with what measure ye mete, it shall be measured to you again. 3. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? 4. Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? 5. Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. 6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. 7. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: 8. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 9. Or what man is there of you, whom if his son ask bread, will he give him a stone? 10. Or if he ask a fish, will he give him a serpent? 11. If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? 12. Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the Law and the Prophets. 13. Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

14. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. 15. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. 16. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? 17. Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. 18. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. 19. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 20. Wherefore by their fruits ye shall know them. 21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. 22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? 23. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. 24. Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: 25. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. 26. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. 28. And it came to pass, that when Jesus had ended these sayings, the people were astonished at his doctrine: 29. For he taught them as one having authority, and not as the Scribes.

OUR Lord having, in the two former chapters of his Sermon on the Mount, expounded the rule of our duty to our neighbour first, and then our duty to God, according to the

law of the new covenant of the Gospel, proceeds in this chapter to speak more intimately of our duty to ourselves and the preparation of our own heart, in which lies the perfecting of the rule and law : much as the tenth commandment of the decalogue enjoins us to keep even our hearts from evil thoughts and covetousness, that so we may be safe even from danger of the outward acts of wrong which were forbidden in the five commandments which went before, of our duty to our neighbour.

The instruction here intended is, that the end and use of all commandments and definition of sin and wrong, is not that we should bring our neighbour to this criterion, and measure him by that standard ; but that we should measure ourselves. The end of the commandment is self-condemnation ; and confession, and repentance, and self-amendment. Judge not another man therefore : pull not out the mote out of thy brother's eye : who art thou that judgest another man's servant ? what canst thou know of the strength of another man's temptations : of his natural strength of character : of the goodness or badness of the education which he has received : of the ex-

amples in which he has been brought up and been made familiar? For the man who somewhat improves upon the low rule of right in which he has been educated, is more approved than the man who declines from the better rule by which he has been made to know his Lord's will more perfectly. And by these occasions and means he standeth or falleth to his own Master, who will judge him according to the perfect law of equity; by the measure of light and opportunities and advantages which have been given him. It has been well observed, that each of us must know more evil of ourselves than we can know of any other person; and when we add to this our ignorance of each other person's peculiar temptations and familiar habits, and want of opportunities and advantages, we ought to be fully sensible of our incompetency to judge of the demerits of any of our neighbours or acquaintances.

But while we are to forbear judging of others, and deciding upon other men's consciences, and their condition of rejection or acceptance in the sight of God, who alone trieth the reins and the heart, yet there are open and

notorious and avowed blasphemers, who proclaim themselves, and pronounce their own judgment and condemnation, and unworthiness of holy things. Before such, not for comparison's sake or censoriousness, but for God's honour and your own safety, beware that ye cast not the blessings of the Gospel, lest they be the more condemned for their profaneness and obstinacy, and God's glory be trampled under and defiled, and yourselves become a prey to their malice and madness, and your tillage be wasted on rocks, and your useful embassy of Gospel tidings be ended by a too early martyrdom.

And our Lord gives a test by which we may determine who are fit recipients of God's mercies and messages. It is those who ask for light and truth, though they know it not, nor whence it may come to them; as Paul and Cornelius sought light and truth, though they ruled over and oppressed those who alone had that precious and peculiar treasure, and they knew it not. But their prayers were heard and accepted at the throne of true judgment, and the precious pearls and holy light were sent unto them from that quarter whence they least

expected and waited for them. This precept is pronounced both to the giver and to the receiver: *Ask and it shall be given you : seek and ye shall find : knock and it shall be opened unto you :* both that those who are in want may know how and where they may obtain ; and that those who dispense the Gospel may know on what soil to cast the holy and life-producing seed.

And thus it is prayer, our Lord says, which is the principal key of entrance into the strait and narrow gate of life into which we must all strive to enter, not with prayer only, but with the utmost zeal and earnestness of purpose. "*Strive to enter in at the strait gate.*" (Luke xiii. 24.)

And there is another key also to this entrance ; which is good works. If we bring forth good fruit we shall be trees worthy and fit to be planted and dressed in the Lord's vineyard. Many trees grow therein, which bearing no fruit at all, or no good fruit, are doomed to be rooted out and burned. And many also are out of it, but yet, bearing good fruit, are chosen to be transplanted therein, and hedged about by the sacred wall of God's

loving-mercy and favour, and be watered by the blessings of his revelation and grace—as was Cornelius, whose almsdeeds as well as prayers were accepted as a memorial in the sight of God, and rewarded by the sending to him the messenger of salvation.

And to the preacher also, this is the second sign that the ground is worthy to be tilled and fit to receive the precious seed ; namely, that it has brought to fruit that seed of human origin and use which has before been committed to it. So St. Peter witnessed of this Cornelius, that in every nation he that feareth God and worketh righteousness, praying to God for more perfect light, and working the best works to which the dawning and imperfect light, which he already has, can enlighten him, is approved and adopted by God for his Gospel rewards and revelations.

And the taught, too, by the same tokens, may be able to discern their true teachers. That so by obvious and plain facts all and each of us may be guided in our own proper course and conduct ; in the pursuit of knowledge and truth, and in the imparting it ; without any censorious judgment of others, or over-estima-

tion of ourselves, or comparisons between man and man, and still less of ourselves with other men, in the court of conscience. There we are all and each subject to the same condemnation, which is remitted to us only through the merits and mediation of Jesus Christ, who is our Judge and our Redeemer. Thus every one should have the chief regard for his brother's salvation and his brother's conscience, and accommodate his actions not so much to his own scruples as to his neighbour's wants and weakness ; each man neither judging or wounding his brother's weak conscience ; and no man *seeking his own, but every man another's welfare.* (1 Cor. viii. 7—13 ; x. 24—33 ; Rom. xiv. 13—23.)

HOMILY XV.

MATTHEW VIII. 1—17.

1. When he was come down from the mountain, great multitudes followed him. 2. And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. 3. And Jesus put forth his hand, and touched him, saying, I will: be thou clean. And immediately his leprosy was cleansed. 4. And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. 5. And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, 6. And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. 7. And Jesus saith unto him, I will come and heal him. 8. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. 9. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. 10. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. 11. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. 12. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. 13. And

Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour. 14. And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. 15. And he touched her hand, and the fever left her: and she arose, and ministered unto them. 16. When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: 17. That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

OUR Saviour's miracles are significant not only of his great mercy and power, but they have each a typical or figurative meaning, as showing forth some doctrine and spiritual truth, in which it imports us to be instructed by means of this sign or symbol, with which He vouchsafed to represent it and impress it upon us. Here then we have, first, the healing of the leper; next, of the centurion's servant; thirdly, the fever of Peter's wife's mother; and fourthly, those who were possessed with devils; all of which he overcame and recovered by his word (ver. 16). He conquered these legions of angels of Satan by the sword of his mouth. Our Lord had just sharpened this sword with two edges, in his baptism and temptation, and sent it forth whetted and pointed, and

brandished it in his Sermon on the Mount. And now the first disease which is conquered, the first captive which is set free by the force of his sword, is the man who was a leper.

Our Lord having cured the man of his leprosy, commands him to go and show himself to the priest, and offer the gift which Moses commanded for a testimony unto them. The offering of this gift is prescribed in the fourteenth chapter of Leviticus, and by referring to the description of this offering we shall see what was the nature of the testimony which was afforded to them. It testified that Christ was come into the world to heal mankind from the disease and curse which had been laid upon them by Adam's sin.

Leprosy was the type of sin, especially of that birth sin and inbred sin which was inherited from Adam, and by which we were expelled from Paradise and the Church, as the leper was compelled to live out of the camp of Israel and the city.

Now when this foul disease was healed and cleansed, which could not be healed by any known remedy, or the ordinary skill and art of the human physician, then the priest took

two birds alive and clean, and commanded that one of the birds should be killed "in an earthen vessel," over running water. This signified the human nature of Christ, which was crucified in the flesh, having been dipped in the living water of baptism, and purified from every defilement of sin, as the water would wash away everything which fell from the victim bird; and himself sanctifying the water of baptism by his blood, shed in the sacrifice, and falling into it.

The living bird signified Christ's divine nature, which being united with his human nature in his death, and consecrating the blood of his atonement, was let loose from the bands of death, and rose again from the grave in perfect life and liberty, and ascended into the open field of heaven, and the boundless universe, henceforth his own possession and dominion. And every redeemed soul, and his whole Church, which is himself, being dipped in like manner in his atoning and sanctifying blood, and partaking of his divine nature, is set free, and risen again, and exalted to sit in heavenly places in Christ Jesus.

The leper that was cleansed was then

sprinkled with the water in which this blood was infused, (for as the bird was killed over the water, all the blood must have fallen into it, and the blood could not have been used without using the water itself;) and He was sprinkled seven times, to signify that this baptism of water must be united with the baptism of the Holy Spirit, of which it was only the outward sign, and the type, and the earnest.

He was then to shave off his hair from all parts, signifying all the superfluities of worldly thoughts and desires, and to wash his clothes and his flesh from every stain and pollution which the loathsome disease of sin had engendered and made to issue out at all the pores; and then the mortal man and natural soul was free from the first curse, and the inborn sin and corruption which it had by nature; and thenceforth it had only to guard itself against relapse, and the contracting of fresh diseases and defilements.

Accordingly the leper who had been so cleansed, was on the eighth day to take two he-lambs without blemish, and one ewe lamb of the first year without blemish. And the priest

presented the man himself and all these before the door of the tabernacle, as signifying that now being purified and absolved from Adam's sin, he was about to enter the Church of God, of which he was an admitted member, and that the ceremonies which were now to be performed were significant of the conduct and acts by which he was to maintain his privilege and membership.

One he-lamb was slain as a trespass offering, and the priest put some of the blood upon the tip of his right ear, and the thumb of his right hand, and upon the great toe of his right foot ; to represent that henceforth his hearing and reading of the Word of God, and all the actions of his life, and the ways and course in which he walked, were to partake of Christ's sufferings and death, and were accepted and made holy by his atonement, if they should be pure and perfect after his precepts, and be done in Him, and according to his example.

And the priest shall take a log of oil, and shall sprinkle of it seven times before the Lord, thereby consecrating it to be a sign of the Holy Spirit ; and then he shall put of the rest of it upon the tip of the right ear, and the

thumb of the right hand, and the great toe of the right foot, of the man that was cleansed, upon the very blood of the trespass offering which had been put upon the same parts ; to signify the baptism of the Holy Ghost which must follow that of water, and that all the hearing and actions and walking of the redeemed from sin, must also be sanctified by the grace of the Holy Spirit, to be accepted in the sight of God, and make us meet partakers of the mysteries of Christ's Redemption, and inheritors of his kingdom.

This was the gift, and these were some of the ceremonies which were signs to the Jews, and testimonies that Christ had come to redeem the world, and to cleanse it from the leprosy of Adam's sin, by which it was branded, and expelled from Christ's holy city and congregation, incapable of restoration by any human skill, or payment for its redemption.

Our Lord, having given a testimony by this healing of the leper, that He had come into the world to redeem man from Adam's transgression, by his next miracle He signifies that this redemption is first to be accepted by the Gentiles, and to be bestowed on them, to

the rejection of the Jews' privileges. The offer had first been made to the Jews; but these, after their healing, and the testimony given to them, would suffer sin and the devil to return and possess them again, with more incurable sickness. The next person who was cured was a centurion's servant, a Roman soldier, and therefore a Gentile. He was sick of the palsy: a disease through which he was grievously tormented, being utterly weak, and unable to help himself; as the heathen world were utterly unable, with all their philosophy and wisdom, to find out the truth, and at last, in acknowledgment of the discovery of this only truth, (the only truth propounded by the wisest of their wise men, who said he only knew his own ignorance,) had raised an altar with this inscription, "To the Unknown God." This heathen's faith was of that perfect kind of which the Jews were at that time incapable. First, it led him to that degree of child-like humility, which our Lord pronounced was a first qualification for an entrance into God's kingdom. See how entire and abject is his demission of himself. Even "I am a man in authority;" even such an one as myself.

Even such an one as myself! Why, he was a Roman. And the Romans were the masters of the temporal world;—and to be a Roman, was to entitle himself to the highest worldly privileges that man could claim. But all these he was more than ready to lay at the feet of Christ the Jew. He utterly despised them, and said they were nothing, in comparison with the lowly Jesus' power and divine authority. Secondly, it disposed him to look for no outward or apparent means or instrument. Christ's word was all he sought or asked: that was sufficient for him.

Now this was the pre-eminence of the Gentiles, by which they earned the birth-right, and the inheritance of the first blessing. The Jews walked by sight, and required a sign. The Gentiles walk by faith, having not seen Christ among them in the flesh. This Roman centurion required only Christ's word. No instrument used by Him could be too little and simple. So Naaman, the Gentile, washed only and was clean; requiring no greater means or instrument than washing as a sign of Christ's redemption. And so the Gentiles obtained the blessings of redemption

first, in priority to the Jews. His servant was healed in the self-same hour.

But the Jews themselves shall be redeemed at last. The mother of Peter's wife, the Church, Jerusalem, the mother of us all, shall again be restored, though now for a time the fever of raging passions of pride and hypocrisy keep her laid low in weakness, and contempt, and misery. But she shall arise and minister to the disciples in the Church of Christ. Then shall be brought to Jesus all who are possessed with devils (v. 16.) of worldliness, and pride, and vanity, and hypocrisy, and avarice, and ambition, and lust, and uncleanness ;—and all the passions and powers of the world, and all knowledge, and arts, and sciences, and empires, of body and mind, shall be brought within the pale and province of Christ's kingdom and dominion ; and all shall be consecrated and used for Him, from the bells on the horses, and the pots in the Lord's house, to the golden bowls in the hands of the Lord's priests ; and all the world shall be holiness.

HOMILY XVI.

MATTHEW VIII. 18—34.

18. Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. 19. And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. 20. And Jesus saith unto him, the foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. 21. And another of his disciples said unto him, Lord, suffer me first to go and bury my father. 22. But Jesus said unto him, Follow me; and let the dead bury their dead. 23. And when he was entered into a ship, his disciples followed him. 24. And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. 25. And his disciples came to him, and awoke him, saying, Lord, save us: we perish. 26. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. 27. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him! 28. And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. 29. And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God! art thou come hither to torment us before the time? 30. And

there was a good way off from them an herd of many swine feeding. 31. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. 32. And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. 33. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. 34. And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

WHEN our Lord saw great multitudes about Him, and that his preaching and miracles had been effectual in calling many in these parts to the confession of Christ, He proceeded to extend his ministry to other regions also, where the preparation to receive Him was not as yet duly made. And He taught and warned those who deemed themselves willing and fit to attend Him in this great undertaking of converting a heathen world, and carrying war into the heart of Satan's own kingdom, what was the armour and what the qualifications with which they must clothe themselves, if they meant to persevere, and hoped to be conquerors in his army of preachers and witnesses.

And first He showed them, that if they would come out conquerors over others, they

must begin by becoming successful conquerors over themselves. Every one who striveth for the mastery is temperate in all things. And no man who goeth to warfare, He says, by St. Paul, entangleth himself with the affairs of this life. To one who would follow under his banner, He says, the Son of man hath not where to lay his head. Such also must be his disciples therefore. They must be ready, as true soldiers, for hardships and privations: to *bivouac* under the sky and in the open fields; in order to be ready for the next morning's march at day-break, and for the attack of the enemy whenever he shall make his invasion.

And another thought that time would permit, and that he might wait at home till his father died; and then, when no ties of kindred should bind him, and no other duties or desires should clash, then he would be ready and active to follow his Master to war, and fight with an undivided allegiance and fealty to his lord and leader. But our Lord proclaims, as in the Mosaic Gospel, my Son give me thy whole heart. Who is among you that has married a wife, has built a new house, has planted a vineyard; let him turn back. He is

not fit for spiritual warfare who has entangled himself afresh with the things of the world, and the pleasures of this life. He that will follow my standard, which is the Cross, must be ready to hate father and mother, and brother and sister, yea, and his own life also ; he must look for no return to the home from whence he set out ; he must have no way of retreat to look to if defeated : else he cannot war the warfare of that Captain and kingdom, which is to conquer all captains and all kingdoms, and to be alone in the world, and in the whole universe. Let the dead in trespasses, and in the world's attachments, wait by the graves and tombs (v. 28) of those with whom they are themselves dead or dying ; are at best living only a living death ; but let those who are risen with Christ, not touch the dead body of such, lest they be defiled during the day, when men ought to be working, and not be cleansed, if at all, till the evening, when no man can work.

Our Saviour having in this manner instructed his disciples, first, that they must give up the love and expectation of personal comforts and conveniences ; next, that they must

make the even greater sacrifice of family ties and of kindred ; and further, that we must not wait till the world dies to us, and our passions desert us and leave us at liberty, but we must forcibly withdraw ourselves from them, and fight for Christ while we are in our vigour,—He then enters with them upon his voyage, and at once teaches them another lesson : that those who sail with Him in the ship, must have trials and troubles, and waves of affliction, and storms of persecution to contend with in their course, so that they well nigh fancy they are ready to sink, and that their Lord is unmindful of them, and asleep, and has left them to destruction. But He stilleth the raging of the sea, which Satan stirs up, and Leviathan makes to boil like a pot, and the noise of his waves, and the madness of the people. And he keeps his own in perfect peace in the midst of persecution ; while the devil and his legion are sunk and overwhelmed in the billows of that abyss which they had prepared for the faithful.

But all this threefold instruction and exercise is only to prepare the disciples to witness that war which Christ is now proceeding to wage

against Satan in his kingdom, and his legionary host and garrison in the stronghold of the human heart. Read the description of his dominion, and the tumult of his government, in the fifth chapter of St. Mark, where the more pitiable of these two servants of sin and the devil is described for both:—*Who had his dwelling among the tombs; and no man could bind him, no, not with chains: Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.*

But one was now come who could bind Satan and all his legion: not with fetters and chains of brass or iron,—but with a word. He who had freed himself from the fetters of home and comforts, who had left house and kindred, and his Father's bosom and station:—He who had just stilled the winds and waves, and bid them be at peace—only for a figure and a sign of that tempest which he could bid be still and be at peace in the human soul, though tossed and distracted by a legion of

wild sins and passions, of devils from hell,—He could bid the boiling sea of man's spirit be at rest and peaceable, and make tame the untameable tempest of the winds and waves of hell within us,—and be a great calm. And the whole city came out to meet Jesus; and they found him that was possessed of the devils, sitting and clothed, and in his right mind.

Oh, come hither, and behold the works of God, *what* destruction He hath brought upon the earth: He maketh wars to cease. The Lord is not in the whirlwind:—the Lord is not in the earthquake:—the Lord is not in the fire:—but He is in the still small voice. The devil is in the fire, the earthquake, and the wind:—but the Lord is in the still small breathing of the Comforter. Other conquerors make their conquests with confused noise, and garments rolled in blood: but this shall be with burning and fuel of the fire of peace, and love, and mercy. The Lord is known in the stillness of the great calm: in the peace of the soul which passeth all understanding. “Thou shalt keep him in perfect peace whose mind is stayed on thee.” “There is no peace saith my God to the wicked.”

He maketh wars to cease in all the world ; and in the soul. He breaketh the bow, of envy, and malice, and anger ; and knappeth in sunder the spear,—the shaft of the tongue, of detraction, and slander ; and burneth the chariot, of human ambition and pride, in the fire of lowliness and amity. *Be still then* :—and know that I am God. By peace and stillness, and the calm of the soul after the storm of hellish passions, and in the still small voice of the spirit, will I be known that I am God. It is thus that I will conquer, and be exalted over all the heathen, and over all the earth :—by the peace and love of God it is that we should know that the Lord of Hosts is with us indeed ; that the God of Jacob is our refuge.

HOMILY XVII.

MATTHEW IX. 1—17.

1. And he entered into a ship, and passed over, and came into his own city. 2. And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. 3. And, behold, certain of the scribes said within themselves, This man blasphemeth. 4. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? 5. For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? 6. But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. 7. And he arose, and departed to his house. 8. But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men. 9. And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him. 10. And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. 11. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? 12. But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. 13. But go ye and

learn what that meaneth, I will have mercy, and not sacrifice : for I am not come to call the righteous, but sinners to repentance. 14. Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? 15. And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast. 16. No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse. 17. Neither do men put new wine into old bottles : else the bottles break, and the wine runneth out, and the bottles perish : but they put new wine into new bottles, and both are preserved.

EACH of the four Evangelists has a separate commission, and sets forth Christ, in his works and in his teaching, in some one especial feature and character, more than all the rest, according to God's gracious purpose, to show forth the image of the incarnate Godhead, on all the four sides of his cherubic likeness.

St. Matthew especially pourtrays Christ as the king ; in the growth, and power, and glory of his kingdom. St. Mark represents Him more especially in his human nature. St. Luke pourtrays Him as the sacrifice for sinners, and enumerates more miracles of mercy, more instances and parables of the forgiveness of sins, than the three others. St. John shows forth the highest doctrines and mysteries of

our faith, and of Christ's divine and human nature, and the redemption.

St. Matthew especially sets forth Christ's kingly majesty and power ; and accordingly there are several marks of his kingly authority brought together and successively recorded in this chapter.

Behold, they brought to him a man sick of the palsy, lying on a bed. And Jesus said, *Thy sins be forgiven thee.* But none can forgive sins, but only God. Jesus Christ, therefore, asserted the right and prerogative of God, the King omnipotent and all-glorious. Palsy is the type of sin ; of the sin inherent in the world and all its members, by which it lies prostrate and powerless to lift up itself at all by its own effort, or by any strength less than that of the God himself, who imposed this curse upon all Adam's race, for its own self-abandonment to the god of the world, and the lusts of appetite. The palsy, too, like other plagues and diseases, is the effect and consequence of sin ; being all preludes and parts of that doom of death which was begun upon Adam in the very day of his transgression : when the devil gained the throne, and

the power, and dominion, and took possession of his kingdom in the world,—till one stronger than he should come, and take his power and his dominion from him, and reign as king in his stead.

When our Lord then commanded the paralytic to rise and walk, and him that was borne of four (Mark ii. 3), the four corners or carnal passions and powers of the world,—to rise up and carry that whereon he lay,—to bear away the world's delusive affections and comforts, as an offence and a vanity,—in token that He had the greater and higher power to forgive sin, and to command it to be borne away and dismissed from the Redeemer's presence,—He showed that he came as a Conqueror and a King, to bind Satan and his angels of sin, and disease, and misery, and to take his throne, and himself to sit on his seat of power, and dominion, and glory.

And the multitudes marvelled, and glorified God, which had given such power unto men. For it was the Son of Man who had this power; to whom God had given this power. All power is given unto me in heaven and in earth. (Matt. xxviii. 18.) The Father hath

committed all judgment unto the Son :—to Man the Son of God—the Son of Man.

It has been observed, that the expression, "Son of God," means, "Man, the Son of God ;" and that "Son of Man," means "God, the Son of Man." "The Son of God," means the elevation of human nature, and its adoption into the Godhead ; and "Son of Man" expresses the humiliation and condescension of the Godhead to our nature and weakness. "The Son of God," therefore, refers to manhood ; "the Son of man" to Godhead.

However this may be, the intention and force of the present passage is, to signify the exaltation of manhood to power and dominion over even the world of sin, and the spirits of darkness ; namely, that exaltation and power which is to be obtained by humiliation and self-sacrifice ; such self-abasement and condescension as was that of our Lord in leaving the bosom of the Father, and coming down from heaven, and becoming "the Son of man," with all human sorrow, and sinfulness, and infirmity. Therefore the multitude wondered when they saw this power, and glorified God

who had given such power and dominion to one of the sons of men.

Our Lord, having shown his power to raise up sinful man from his fallen and prostrate condition under the weight of Adam's condemnation, proceeds to exercise his authority in reclaiming another lost soul from the dominion of Satan. He seeth Matthew sitting at the receipt of custom ; and he saith unto him, *Follow me : And he arose and followed him :* Matthew was wholly engaged in worldly occupations and concerns, and like others who are absorbed in the business of making money, was, it seems, a slave to the accumulation of riches, and a worshipper of the world and mammon. At least, he represented this class among Satan's subjects and servants, by the description which is here given of him, as sitting at the receipt of custom ; a collector, and probably a farmer of revenue, making his livelihood by the hateful and oppressive exaction of tolls or taxes. Yet this man, so abased and prostrate at the feet of mammon, our Lord raised up by a word ; by as great a miracle as that of raising up the sick of the palsy, and a

much greater:—*Follow me*, He only said, *and he followed Him*.

Next, our Lord shows who shall be his servants and subjects. Not those who are his by nature and inheritance, who are ready formed for his train; but every one such as has been won in battle; every one a captive, won from the territory of Satan by invasion and conflict; every one a token of power, a trophy of victory. *I came not to call the righteous*—my ready and observant subjects, to be still and to obey me; but to call and compel the sinners from sin, the unrepenting to repent, the disobedient to obedience.

And can the subjects, says our Lord, of so great and merciful a King, fast and mourn when He is with them? He is among them as on a bridal day; He is as full of love and beauty as a bridegroom; all are admitted as courtiers in his court; and it is paved with love; and love is the bond and token of his kingdom and government. How then can his subjects mourn in such a day of jubilee? When our Lord began to preach at Nazareth, He found the place in Isaiah, where it is written, *The Spirit of the Lord is upon me*,

because he hath anointed me to preach the Gospel to the poor ; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. This was the acceptable year—the year of jubilee ; wherein all captives were redeemed from the bondage of their debts ; wherein all returned to the place of their possession and rest ; wherein all the world therefore were to be redeemed from their bondage and debt in Adam's transgression, and to be restored to the inheritance and possession which they had forfeited in him,—to paradise and the kingdom. This was that day of jubilee. This day was the day of the coronation ; and the King was crowned among them ; and his crown was mercy and love, and joy and forgiveness ; and his faithful loving subjects were the pearls in his crown ; and He was both the king and bridegroom ; and they were both his subjects and the children of the bride-chamber, preparing the bride herself. How then should they mourn and fast ; or not be thankful and joyful. How then should they cease to be merry ; and, being merry, how

could they cease to cry out and sing, when they *beheld the king crowned in the day of his espousals* (Cant. iii. 11), Glory to God in the highest, and on earth peace ; good will towards men !

HOMILY XVIII.

MATTHEW IX. 18—35.

18. While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead : but come and lay thy hand upon her, and she shall live. 19. And Jesus arose, and followed him, and so did his disciples. 20. And behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment : 21. For she said within herself, If I may but touch his garment, I shall be whole. 22. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour. 23. And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, 24. He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. 25. But when the people were put forth, he went in, and took her by the hand, and the maid arose. 26. And the fame hereof went abroad into all that land. 27. And when Jesus departed thence, two blind men followed him, crying, and saying, Thou Son of David, have mercy on us. 28. And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. 29. Then touched he their eyes, saying, According to your faith be it unto you. 30. And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it. 31. But

they, when they were departed, spread abroad his fame in all that country. 32. As they went out, behold, they brought to him a dumb man possessed with a devil. 33. And when the devil was cast out, the dumb spake : and the multitudes marvelled, saying, It was never so seen in Israel. 34. But the Pharisees said, He casteth out devils through the prince of the devils. 35. And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every sickness and every disease among the people.

WE have before observed that St. Matthew, the most especially among all the four evangelists, exemplifies and portrays the kingly power and glory of Christ ; and in this chapter we have shown that the royal power of Jesus is signally exhibited ; first, in the raising up the palsied from utter helplessness to strength, and therein proving his royal prerogative to pardon the condemned lying bound in the dungeon of hell and the chains of sin :—next, in his commanding Matthew by a word, and raising him up from the worship of worldly things ;—and, again, in his calling sinners of all sorts and degrees to repentance, and creating all the subjects of his kingdom for Himself anew, and not accepting any that were ready made to his hand, in their own righteousness.

And now our Lord proceeds to still higher

proofs of his power, at least to human sight and sense ; for all the efforts of his power are alike to Him, and equally show forth the coming and greatness of his heavenly kingdom. He heals the issue of blood by the skirts of his garment ; He raises the dead to life by his hand and his word ; He heals the blind, and every sickness and every disease ; thus showing that his power and victory is complete over sin, and the wages of sin, which are diseases ; over the devil and his angels, which are all the sicknesses of body and soul, which lay us low on the bed of helplessness, and bring about death.

Behold, there came a certain ruler, and worshipped him. St. Matthew makes mention of worship paid to Jesus more frequently than all the rest of the evangelists. First, he alone records the worship of the wise men, who are generally supposed themselves to have been kings ; fulfilling or preludeing the fulfilment of the prophecy, *all kings shall fall down before Him, all nations shall do Him service.* And now this is a ruler who worships Him. St. Matthew does not mention that he was a ruler of the synagogue, but simply "a ruler," to signify

that this ruler was also a sign and earnest of all the rulers of the world who should worship Him in like manner.

And now another wonderful testimony to his royal office and prerogative is exhibited. The diseased with an issue touches but the hem of his garment. As a suppliant would touch the utmost border of the utmost train of the royal robe of an earthly sovereign, so she touched but the utmost hem of the Saviour's garment, and immediately she was made perfectly whole. Jesus wore, to all human sight, but a common coat or cloak; but to the eye of faith,—to the eye of this repenting and believing sinner,—it was a royal robe, a costly garment, a flowing train, enriched with pearls and precious stones, and gems of inestimable price and beauty, and bordered with gold of perfect purity and brightness; shining forth holiness, and healing virtues and powers, to every faithful and obedient subject who could but reach the furthest hem of it.

But the great doctrine brought out most especially in this part and passage of our Sa-

viour's ministry, is that of faith; that faith is the door of entrance into his kingdom; and that of such are his subjects, who may have hope to partake of the abundant riches and blessings, the pardon and peace, which He has provided for them.

He says to the woman with the issue, *Daughter, be of good comfort: thy faith hath made thee whole.* And this unexampled miracle of the healing of the woman merely by the unseen touching only of the Redeemer's garment with faith, by one among the multitudes pressing and thronging both the garments and body of the Lord with irreverent unconsciousness of its inestimable worth, its sacredness and divinity, seems to have been graciously wrought at this moment expressly for the purpose of increasing and fortifying the faith of this ruler, which was just about to be tried to the uttermost, by the intelligence that his daughter was now dead. When the ruler first came to the Divine Physician, his daughter was only lying at the point of death (Mark v. 23); this was a case only within the ordinary example of our Saviour's powers; but imme-

diately, *while He yet spake* to the woman (Mark v. 35), there cometh one from the ruler's house, who said, "Thy daughter is dead: it is too late: trouble not the Master any further." But our Lord says (St. Mark observes emphatically, v. 36), *as soon as he heard the word that was spoken, Be not afraid, only believe.* And the ruler's faith was assured and confirmed by this miracle and this word of encouragement; and being made sufficient for the miracle and the blessing, and before it could wax cold, our Lord graciously hastens to perform his work in the strength of this meat, and with the touch of his re-creating hand, and with a word of his voice, and a breath of his life-giving spirit, He raises up the damsel from the sleep of natural death, and restores her to her parent: in token that He raises up all his faithful servants and subjects from the eternal death of sin, and presents them alive again and recreated to his Father and their Father, to stand and serve in the court of his heavenly kingdom.

And so, again, to the blind men who follow Him, and call Him *Son of David*: that is, King, and royal Master, by right and inherit-

ance, he says, "*Believe* ye that I am able to do this?" And they say unto Him, "Yea, Lord." "*Then* touched He their eyes, and said, *According to your faith* be it unto you."

And as faith is the allegiance and fidelity which is due to Christ as the King, and entitles us to all the blessings and privileges of healing, and health, and life, and grace, which are the rewards of his kingdom, so this chapter shows that want of faith is that which characterises and distinguishes his enemies, and makes them reprobates and outcasts, and subject to final condemnation. These deny Christ's dominion, and say that He is Himself under allegiance and subject to Beelzebub, the prince of the devils. (Ver. 34.) This, our Lord says, is the most heinous act of treason and apostasy, and subjects them to eternal exclusion from his kingdom into outer darkness and destruction, as being the extremest measure of faithlessness and deadness of heart, and dumbness of mouth (ver. 32, 33), and wilful blindness.

And therein He asserts the supremacy of his dominion and the undivided nature of his empire, as vindicated in the twelfth chapter.

For how, our Lord says, can a kingdom be divided against itself? If I had not bound the strong man — if I had not conquered and chained the Prince of Hell and Darkness, how could I be giving light and life, and capturing and expelling the subjects and soldiers of this very Beelzebub, wherever I meet with them, and driving them from his strongholds and garrisons, if I were not higher than this king of all the kingdoms of the earth, and Lord alone myself of all the kingdoms of the earth and of heaven? So, faith is my watchword, and faith is the symbol in my sign and banner, by which I rule and reign in the hearts and minds of all my accepted subjects, received to pardon and forgiveness: and want of faith in miracles of mercy and love, bringing health and life of body and soul, and the life-giving graces of the Holy Spirit, is that sin which is presumptuous, which is not to be prayed for, which hath never forgiveness, but brings the perpetrator to unredeemable perdition and eternal destruction. This is the sign and signal of my coming: this is the reward, and sentence, and the judgment of my kingdom.

Lord, we believe: help thou our unbelief. Lord, increase our faith. Keep thy servants also from presumptuous sins: cleanse thou us from our secret faults; and let not blindness of heart and want of faith have dominion over us.

HOMILY XIX.

MATTHEW IX. 36—38. X. 1—16.

36. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. 37. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few : 38. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

1. And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. 2. Now the names of the twelve apostles are these ; The first, Simon, who is called Peter, and Andrew his brother ; James the son of Zebedee, and John his brother ; 3. Philip and Bartholomew : Thomas, and Matthew the publican ; James the son of Alphæus, and Lebæus, whose surname was Thaddæus ; 4. Simon the Canaanite, and Judas Iscariot, who also betrayed him. 5. These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not : 6. But go rather to the lost sheep of the house of Israel. 7. And as ye go, preach, saying, The kingdom of heaven is at hand. 8. Heal the sick, cleanse the lepers, raise the dead, cast out devils : freely ye have received, freely give. 9. Provide neither gold, nor silver, nor brass in your purses, 10. Nor scrip for your journey, neither two coats, neither shoes, nor yet staves : for the workman is worthy of his meat. 11. And into whatsoever city or town ye shall enter, enquire who in

it is worthy ; and there abide till ye go thence. 12. And when ye come into an house, salute it. 13. And if the house be worthy, let your peace come upon it ; but if it be not worthy, let your peace return to you. 14. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. 15. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city. 16. Behold, I send you forth as sheep in the midst of wolves : be ye therefore wise as serpents, and harmless as doves.

JESUS is Christ, the King of kings, and Lord of lords, the Conqueror of and Ruler of all nations, and of all powers in earth and in heaven. He is described in very awful and terrible language, as going forth to conquer the world, and to dash all its powers and munitions to atoms. The Lord is the Lord of Hosts, or armies innumerable ; He cometh with clouds ; He cometh with fire ; He cometh with lightning and thunder ; He cometh with a two-edged sword ; He cometh with blood and pillars of smoke ; “ clouds and darkness are round about Him,”—“ a fire goeth before Him, and burneth up his enemies on every side ;” “ His lightnings enlightened the world : the earth saw, and trembled ;” “ the day of the Lord cometh, which shall burn as an oven ;” “ the day of the Lord is great and very terrible, and who may abide it.”

All these are words of blessing, and promises of mercy. When God speaks of vengeance, and power, and wrath, He speaks to man of tenderness, and compassion, and love; of killing their enemies and destroyers, the evil passions and evil principles: the angels and agents of the devil within them; and of converting them to goodness and happiness, by destroying and expelling that which takes away their happiness.

Christ is now about to marshal and send forth his armies to conquest, and to fulfil the above awful expressions. And what is the occasion and impulse which moves Him to it at that time? *When He saw the multitudes He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.* Then He prays for labourers to reap the harvest, to mow down and cut up all peoples and nations from the roots, not with the sword, but with the reaping hook. Beat your swords into ploughshares, and your spears into reaping hooks. The sword of Jesus is spiritual; it is the breath of his mouth; it is the word of salvation.

Jesus Christ cometh with clouds. The clouds are preachers; which drop down the rain of

truth and pure doctrine : albeit, their words go forth as lightning, and are terrible like thunder, and are as hail withal in the storm of argument and controversy. These images are taken from the giving of the first law from Mount Sinai, which was a shadow and sign of future things, and of the giving and preaching of the second law from the spiritual mountain, which is Christ's Church. Accordingly our Lord names Simon Peter, a rock : the mountain upon which He founds his fortress of warlike stores and munitions, and impregnable strength ; from which He sends forth his law with irresistible power, and by which He quells and subdues the city lying beneath his feet.

But "the Lord of Hosts" refers to another image, viz., that of the sun ruling in the midst of the twelve signs of the zodiac ; comprehending in them all the multitude of other stars, portioned out into their twelve mansions or quarters. And these represent all the ten thousand times ten thousand angels ; all of them led, as it were, and governed by the twelve constellations,—which are the twelve apostles, here chosen and appointed by the Lord Jesus as the leaders of his army. Jesus accordingly

now stands in the midst of his twelve apostles, as the sun in the midst of the twelve signs; and surveys in them the whole host of heaven's angels, and the whole race of mankind about to be converted, and exalted to be angels in one or other of these heavenly mansions; and gives his generals instructions as to the campaign, and the nature of the warfare. This also is signified by "the Lord of Hosts," that, whereas the heathen world worshipped these stars and signs, and made them their gods, Christ on his part stands in the midst of them as their Lord and ruler; being the Lord of all beings in heaven above, and exalted far above all gods.

And Christ cometh with lightning and thunder. And accordingly he surnames James and John, Boanerges, sons of thunder; but their lightnings and thunder go forth into the heart and conscience, riving the knotted oak, and shredding it into the thin and pliant twigs of the vine and myrtle, and melting down the adamant rock into the pure and precious golden streams of faith and holiness.

The Lord cometh with blood and smoke; but it is the blood of his own merciful and

meritorious sacrifice; and his smoke is the incense of his own intercession rising up before God's wrathful face, and hiding his frown; and discovering in place thereof, as it is dispelled, the smiling sunshine of mercy and forgiveness.

The Lord cometh with fire. But this fire is the burning heat of love, which He came into the world to kindle in men's hearts; and it was even now already kindled. It was the red-hot fiery coals, which, by feeding the enemy who hungers, and giving the thirsty drink, melts the vengeful and malicious heart into love and tenderness, and overcomes evil with good.

And this fire from heaven had already begun to fall upon the altar which the Lord was preparing, whereon to offer all the human race, bearing the cross after him like Isaac, and laying down their body and their lives upon it, following his precept and example.

See how our Lord instructs his chosen captains, and endows them for this conquest. *And when he had called his twelve disciples, he gave them power over unclean spirits, to cast them out, and to heal all manner of sickness and all*

manner of disease. And as ye go, preach, saying, the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. And if the house be worthy, let your peace come upon it. Thus our Lord, the King, the King of kings, gave meat and drink to his enemies. Thus He fed the hungry and thirsty, and heaped coals of fire upon their heads, and melted and moulded the lions into lambs, and the stony hearts into flesh; and fused them all together into one church and family, in the unity of one faith and hope, and charity.

“Oh, come hither and behold the works of God, *what* destruction He hath wrought upon the earth:” what manner of battle it is which He wages with his enemies. “He maketh wars to cease.”

“Every other battle of the warrior is with confused noise, and with garments rolled in blood; but this shall be with burning and fuel of fire,”—the fire that softens, the fire that melteth, the fire that giveth heat, and light, and life; giveth heat into the heart, and light into the mind, and life into the soul, and love into the heart, and mind, and soul; kindling

it up to God, and making it of God ; being one with God the Father, and God the Son, and Christ, the Saviour the Redeemer and the Mediator, through the Spirit. *Behold, I send you forth as sheep in the midst of wolves : be ye therefore wise as serpents, and harmless as doves.* This battle is that of the sheep conquering and compelling the wolves,—by the simplicity of love and truth, and the meekness of true wisdom.

But there is a day of judgment ; and there is a fire of hell, as well as of heaven. And that fire also is already kindled, and will burn without ceasing. For each figurative word in Scripture has a good and a bad use and meaning : as the lion of Judah is Christ ; but the devil also goeth about as a roaring lion. “ Clouds ” conceal the divine presence, as well as reveal it by the rain of preaching. Lightning punishes and destroys those who are immersed in Egyptian unbelief ; and it also represents the swift messages of mercy by angels. Finally, the coming of the Son of man to the world, is for redemption to the living, and for judgment to the dead. And so the fire of Sodom is set forth as a sign and example of the fire of hell, which will burn up the wicked

and unrepenting, by a sudden and inextinguishable destruction. The fire of Sodom was but a temporal fire ; but it is set forth as a type or sign of spiritual fire : which is ever increasing its own burning (ver. 15. Jude 7). And this, like the heavenly fire of which we have been speaking, is kindled also in this life, and is the work of the devil in man, and of man on himself, in the flesh, making an earnest and foretaste of that which is hereafter and spiritual. As the Son of man when conversing on earth was in heaven, and heaven was within Him, (John iii. 13), so, the son of the devil, while on the earth, is also in hell, and his hell is within himself : according as our Lord says in the same chapter, “He that believeth not is condemned already :” not condemned by the Son of man, by Christ the King, but condemned by himself ; by the earnest of a self-inflicted hell and inward fire, which he himself has kindled and created.

HOMILY XX.

MATTHEW X. 17—42.


17. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; 18. And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. 19. But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. 20. For it is not ye that speak, but the Spirit of your Father which speaketh in you. 21. And the brother shall deliver up the brother to death, and the father the child; and the children shall rise up against their parents, and cause them to be put to death. 22. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. 23. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. 24. The disciple is not above his master, nor the servant above his lord. 25. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? 26. Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. 27. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. 28. And

fear not them which kill the body, but are not able to kill the soul : but rather fear him which is able to destroy both soul and body in hell. 29. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. 30. But the very hairs of your head are all numbered. 31. Fear ye not therefore, ye are of more value than many sparrows. 32. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. 33. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. 34. Think not that I am come to send peace on earth ; I came not to send peace, but a sword. 35. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. 36. And a man's foes shall be they of his own household. 37. He that loveth father or mother more than me is not worthy of me : and he that loveth son or daughter more than me is not worthy of me. 38. And he that taketh not his cross, and followeth after me, is not worthy of me. 39. He that findeth his life shall lose it ; and he that loseth his life for my sake shall find it. 40. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. 41. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward ; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. 42. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

We have seen that Jesus was forming and marshalling his hosts for the great warfare, in which He is about to conquer the world, and bring it under his sole dominion. For such a warfare and expedition, the greatest in all time, the wisest and the most comprehensive in its

plan, and the most complete in its success, there needed the highest preparation, and the most perfect instructions to the generals who were to carry it into effect. Archimedes, comprehending the inferiority and subjection of matter, and the materials of this world, to science and wisdom, said that he only wanted another world for a fulcrum, to enable him to move this world from its position. All those who have founded new empires by destroying the old, have done so by some new system of warfare and policy, against which the former systems were powerless. The Macedonians had their phalanx ; the Romans had their legion, their honours for the victors,—their civic, mural, and noval crowns, their triumphs and ovations ; the Parthians shot with their bows behind them ; Napoleon drew his supplies and provisioned his forces from the countries which he invaded. So Christ planned and performed an entire new principle of invasion, by which he overcame all these kingdoms of the world, and reduced them to subjection.

The two things which are of chief importance to the organising of an army are, first, the rewards which are held out for the hire



and firmness of the soldiers ; and secondly, the plan and principles of the campaign and movements.

The rewards and wages of Christ's warfare were new, and the honours higher and greater than the Roman senate, or all the world and its kingdoms could offer. Those were the high places and pinnacles of earthly glory, the highest to which the human eye and human ambition could reach ; and glorious they were and gracious, compared with all other earthly aims, and animating to the soldiers' courage and perseverance. But these new rewards are heavenly : accessible only to the inward eye, the eye of faith and hope ; as high above all earthly eminences as the sun and stars are higher than the hills, and their mansions above the palaces of the earth ; and surpassing them as much in eternal duration as in immeasurable might and transcendant glory. This is the second world which Archimedes required, wherewith to move this world from its seat and centre ; the spiritual world, the invisible creation, the boundless and eternal universe of mind, and soul, and spirit : beside which this

world is as a moment in time, a speck and atom in space, as dust in the balances.

Whosoever shall confess me before men, him will I confess also before my Father which is in heaven. He that loseth his life for my sake shall find it. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward ; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink a cup of cold water unto one of these little ones (that is, the apostles and disciples), in the name of a disciple, because he is a disciple, he shall in no wise lose his reward.

These are the heavenly and unnumbered wages, the eternal rewards and riches, which give motive and impulse to all this host : the fulcrum upon which the Son of man turns and overturns all the forces of this world, its powers and empires.

But the manner of the warfare is as novel and unexpected, as wonderful and irresistible. Your banners are wisdom and harmlessness. Your weapon is the spiritual sword. Smite, slay, use only that ; but never cease to employ

that weapon—never let your arm fall down, or your sword be sheathed ; drop down like full and overcharged clouds the rain of true doctrine : send forth, as from a thunder-cloud, the lightning of spiritual eloquence and argument : pour forth of all the abundant riches and fertilizing dews with which ye are stored : launch out of the piercing and cutting truths of mercy and wrath, which are as arrows reaching the very heart :—*What I tell you in darkness that speak ye in light, and what ye hear in the ear that preach ye on the housetops. Take no thought what ye shall speak ; for it is the Spirit that speaketh in you.*

And these are all your weapons. But what is the mode of warfare ? Be persecuted : be scourged : be put to death : be hated of all men : be separated from father, and mother, and brother, and son, and daughter-in-law, and mother-in-law : turn your back to the smiter, the cheek to the spitter : resist not : flee from city to city : only, as you flee, let fly behind you the swift word of warning : only keep your phalanx close and compact with spiritual love ; and you shall conquer more swiftly by flying than the Parthian,—you

shall maintain your ground more firmly by your unity than the Macedonian,—you shall have no need of purse, or scrip, or store of provisions, or money, or apparel, for ye shall be fed in the enemy's country, and of the fat of the land, and by their own hand ; for your weapons and warfare are sure and irresistible, and your adversaries will feel and own their power, and call you back from your retirement, and lay the power and the kingdom at your feet, and pray you to reign over them.

This is the way in which the Lord sows the earth ; and this is his Jezreel, or seed.* When the blood of his martyrs is sown, it crieth for the day of God from beneath the altar : it crieth for redemption to life from beneath the ground, for vengeance and death upon the adversary. And this seed bringeth forth a hundredfold—armies of saints, hosts of faithful subjects, myriads of souls redeemed and saved, and springing up to immortal life ; for great is the day of Jezreel (Hosea ii. 22). Except the corn of wheat fall into the ground and die, it bringeth not forth fruit. But this is your new warfare, and this is your conquest

* Jezreel is "the seed of God." See Hosea i. 11 ; ii. 22, 23.

and strength. Let your enemies pursue you, strike you down, bury you under the ground, tread you down as the sower does the seed, trample you under their iron-shod feet; so shall you spring up an abundant and a fruitful harvest, a field to which the Lord has given his blessing. *He that loseth his life for my sake shall find it*; and with it the lives of a hundred souls, springing up with it, and redeemed to light with it, and to the glory of Christ's heavenly and eternal kingdom.

For the warfare which we wage is with our own body, and the conquest is over ourselves. He that ruleth his own spirit taketh the city. It is by this putting away of self, the self-denying of the will, the sacrifice of the flesh, this bowing down the body to receive and bear the blows of all the weapons that the devil and the world can lay upon it,—of which I shall show you the perfect example at my crucifixion, but for which I am only now gradually preparing and weaning you,—that in the end you shall find your enemies exhausted and weaponless, you shall take them powerless and disarmed; they shall prostrate themselves before you, their conquerors, and kiss your feet, and pray you

to take them under your rule, and to teach them like you to fight with and conquer the world in themselves, to exalt themselves by being low, to rule by obedience, and to reign with you by submission of the will and self-abasement.

HOMILY XXI.

MATTHEW XI. 1—15.

1. And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities. 2. Now when John had heard in the prison the works of Christ, he sent two of his disciples, 3. And said unto him, Art thou he that should come, or do we look for another? 4. Jesus answered and said unto them, Go and shew John again those things which ye do hear and see : 5. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. 6. And blessed is he, whosoever shall not be offended in me. 7. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind. 8. But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. 9. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. 10. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 11. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist : notwithstanding he that is least in the kingdom of heaven is greater than he. 12. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. 13. For all

the prophets and the law prophesied until John. 14. And if ye will receive it, this is Elias, which was for to come. 15. He that hath ears to hear, let him hear.

JESUS, having ordered and instructed the captains of his armies for the subjection of the universe, and sent them forth, like the twelve oxen under the laver of baptism, to the twelve points of the compass, that so they might embrace the whole land of Israel,—the emblem of the whole world,—Himself took his journey, and set forth upon the same warfare of universal aggression. It is to be inferred that the Lord had prescribed to each of the disciples their particular route and circuit, as He did to the seventy (Luke x. 1), and appointed a place of meeting and rendezvous, that so they might, as it were, having encompassed the whole sea of error and unbelief, draw all the ends of their net together into one, and produce their draught of fishes before their employer, for his discrimination and approval.

It was then, when the mighty work of redemption had begun, and when John had heard of its commencement and progress,—when he himself had turned the hearts of the fathers to the children, and the hearts of the

children to the fathers, as Elijah turned the hearts of all Israel back again (1 Kings xviii. 37) : when he had brought down the rain of the Gospel of Christ, after the famine of the Word of God since Malachi ; after he had seen the fire of the Holy Ghost descend upon the sacrifice and altar, Christ ; after He had re-proved Herod on account of Herodias, as Elijah reprovèd Ahab for his idolatry, which is fornication ; after Herodias had thirsted for his life, as Jezebel threatened the death of Elijah on the very morrow :—it was then that John the Baptist sent messengers to Christ,—to God himself incarnate upon the earth, as God descended to Elijah upon Horeb, to inquire whether he need expect and wait any longer the coming of his Lord to do his own work and will, and requesting that he might die. (1 Kings xix. 4 ; see 1 Kings xix. 16.)

John the Baptist did not doubt in himself whether Jesus was the Christ, the Messiah that was to come. He had himself proclaimed him to his disciples “the Lamb of God :” the atoning sacrifice. Therefore he was not discouraged by his mercifulness and meekness. He had seen the Holy Ghost descend and

remain upon him. Therefore he did not doubt the power of his works : their greatness, or their purity. He had himself predicted his own decline and waning as the moon ; and he knew and felt that his light was being put out by the predicted presence and shining of the greater luminary. He had borne witness of Him, and said, This is He (John i. 15) : He had called Him Jesus the Christ (John i. 17) : He had published Him "the only begotten Son, in the bosom of the Father" (ver. 18) : He had proclaimed Him the Bridegroom, and rejoiced greatly to hear and to see the bridegroom (2 Kings ii. 10), and said that his joy therefore was full (John iii. 29) : He had pronounced Him Lord of all, and that everlasting life was given to those who believed on Him, and that unbelief in Him was death eternal (John. iii. 36). Therefore John did not disbelieve or doubt that Jesus was the very Christ. But he desired leave that he might die,—the last, and left alone of the prophets (1 Kings xix. 4, 10) : and he desired to hand over his remaining disciples, the people that he had prepared, as true believers and worshippers of that sun whose first rising only he

could see ; and that they might enter into the brightness and the glories of that day, and of that kingdom, which it was his business to point out and proclaim to others, but into which he might not enter.

The law and the prophets—Moses and John—brought the people of God to the promised land and kingdom, but they might not enter into them. They talked with God and Christ of his kingdom and glory, but they might not see his face. (Ver. 13 ; Exodus xxxiii. 20 ; 1 King's xix. 13.)

The angel had said of John to Zacharias, that he should go before the Lord in the spirit and power of Elias ; and our Lord says, this is Elias, which was for to come. Nevertheless, He adds, though the greatest of prophets, yet *he that is least in the kingdom of God is greater than he*. Though from the time of John, and from John's preaching, the kingdom of God was stormed, and all men entered into it, yet John himself might not enter in.

There is one passage in Elijah's life and ministry which seems to have a remarkable reference to this purpose in John's office and ministration. When long famine had existed

in the land of Israel,—as a famine of prophecy had existed since Malachi to the time of John's preaching,—Elijah converted the people again to the worship of the true God, as John also did,—and then Elijah called down rain from heaven, which fell in great torrents, and with refreshing abundance. This was the refreshing rain of the doctrine of redemption, and the well-spring of the Gospel of Jesus Christ. Then arose Ahab, the king, and rode in his chariot, and hastened to enter into Jezreel, the royal city, and the palace of his kingdom. He was a new-born king now, and newly converted by Elijah's miracle and preaching; and therefore a not unfit type of Christ the king, or of the royal people of God, now newly crowned with righteousness and redemption, and entering into the kingdom.

And the hand of the Lord was on Elijah, and he girded up his loins, and ran before Ahab to the entrance of Jezreel:—the royal city, the city of the kingdom:—he ran before to the entrance of the city, but he entered not in.

This signs the office and ministry of John the Baptist, the forerunner of Christ: who went before to the entrance to the kingdom of

heaven, but no further. He was less than the least of those who entered into the newly restored, and newly and joyfully established kingdom of converted believers.

Another type of the same principle was enacted immediately after ; when, seeking to meet with God, and to have his counsels revealed to him, he resorted to Him at Horeb, the mount of the Mosaic law and ritual. And though there he has it revealed to him that the Lord was not in the wind, or the fire, or the earthquake, but in the “still small voice,”—as here Christ tells John’s disciples also, to know Him, because *to the poor the Gospel is preached*,—yet he sees not God, or his glory, or his kingdom ; but he stands here also at the *entering in* of the cave, and is asked what he doth there ; and he hides his face in his mantle : just as Moses was hid by God in the clift of a rock, and He covered him with his hand, and showed him only his hinder parts or shadow. Thus, in exact agreement and parallel, Moses and Elijah, the law and the prophets, each saw the skirts of God only in a clift, and at the entrance into the rock ; and Elijah ran before the king to the entrance into the city,

and Moses, going before God's royal people, saw the entrance only into the land of promise from the top of Pisgah.


Moses anointed Joshua in his room, to give entrance to the people into the Lord of Canaan; and Elijah anointed Elisha (1 Kings xix. 16; 2 Kings ii. 9, 10), the type of Christ; and John anointed Jesus. *He that hath ears to hear let him hear.* How great and joyful are these mysteries and these tidings. Though Elijah was so great, yet Elisha had a double portion of his spirit. Though Moses and John were so privileged in office and sight, yet they might not enter into the privileges of the Gospel. Let all then embrace, and lay hold with violence, and feed with joy and appetite on Christ and the riches of his kingdom:—*for how great is his goodness, and how great is his beauty; corn shall make the young men cheerful, and new wine the maids.* (Zech. ix. 17.)

In St. Luke (vii. 16, 18,) it is more expressly said, that when Jesus had raised a dead man to life, the son of the widow of Nain, they glorified God, saying that a great prophet is risen up among us, and that God hath visited his people. "And the disciples of John shewed him of

these things." Therefore it was on account of the *greatness* of his works that he sent unto Him. Neither was it because these works were different in their character from what he had expected that he sent a message of inquiry : for John had proclaimed Jesus the Lamb of God ; and he knew therefore the force of that name and title. He had heard the bridegroom's voice, by the report of his disciples and the Jews, and rejoiced greatly because of it ; therefore he knew that voice, and that it was in no way inconsistent and unsuitable to the character and office of the Lamb. He who knew that he himself was the voice of one crying in the wilderness, prophesied of by Isaiah, knew also that he who preached good tidings unto the meek, and bound up the broken-hearted,—and that by the presence and power of the spirit, which he himself had seen descend and rest upon Him, the one to come prophesied of by the same Isaiah,—did not doubt himself that this was the very Christ. He also who had preached beforehand of the same Jesus, that he must increase and I must decrease, could not be doubtful because he found himself eclipsed, and put out as a burned-

out candle, and darkened as the waning moon in the prison, while Jesus was going forth like the sun in his strength to give light and heat to the earth, and with the power of lightning by his army of preachers to conquer it.

But John might well seek to know whether his own mission was at an end. When a zealous soldier of God feels that he may soon die, that his bodily and mental strength, and his power of serving God, seem visibly declining, he is earnestly disposed to ask, Have I fulfilled my commission, have I completed that task and duty to which my Commander has appointed me? And John, being now the prisoner of that world in which he came to prepare a way, might well inquire in his own mind and conscience, and of Him who had the Spirit, whether his work were already finished : whether God designed that his moon should be renewed again, and run its course for another month, from its newness to its fulness, from its fulness to its waning and extinction, a witness all the time, in the hours of darkness, of the sun's existence and course, from which it borrows its light ; but if not, then ready, and willing, and rejoicing in its



readiness to be forgotten, and to become utterly extinct, so that the sun itself is shone forth, and has begun his glorious and inextinguishable progress. Then would his mission have been brought to an end, have been successfully finished and completed, and his joy be fulfilled.

But the chief purpose of John was to satisfy and convince his disciples; and from henceforth, perhaps, to hand them over to his own and their proper Lord and Master, for whom he had prepared them. For all the disciples of John were intended and prepared only to be disciples of the Christ; and probably all the first disciples of Jesus had been already before prepared and made ready by being disciples of John the Baptist. One of the apostles, at least, we *know* of as having been a disciple of John, and being commanded to follow Jesus as the Christ by St. John himself (John i. 40); and if Andrew, then in all likelihood Simon Peter his brother, and their partners, James and John; and Philip also, who was of Bethsaida; and Nathanael, his friend, who was of the neighbouring Cana; and Matthew, who received custom on the

same lake :—if not in like manner all the others. For John was “to make ready a people prepared for the Lord ;” and those who were of John’s baptism, and knew of no other, turned at once to Christ, so soon as they found the disciples and doctrine of Him whom John came to preach. (Acts xviii. 25 ; xix. 2, 3, 5.)

John wished his disciples to be themselves not only witnesses of the works and miracles, such as John himself never attempted to perform, but to be hearers also of that word which was far more powerful and instructive than anything that had proceeded from John’s own lips ; whose gentle and still small voice was more authoritative and convincing than all the loud and bold and daring denunciations which John had uttered with the spirit and courage of Elijah, as it were coming again ; and he wished these things to be impressed upon them, by their becoming themselves the bearers and rehearsers of them to his other followers, still lingering about him and rejoicing in his light, and unwilling to acknowledge a greater than it, though expiring. “ Go and show John again what ye have *heard and seen*.”

John himself was not a reed shaken with

the wind, and blown aside from its place, because Jesus pursued a somewhat different course from what, with his fond aspirations and with his imperfect light, he had expected. He was not one who so admired king's courts and royal state, that he could not believe in the King of Israel, because he was unadorned and walked on foot, and visited and relieved his subjects himself in person, and in their cottages. He knew that the throne of God was in the heart, and that He must conquer and gain his empire there by the two edged sword, which is the Word. He who had witnessed that He saw the spirit of God descending, and *remaining* upon Him, did never conceive doubt or fear that that Holy Spirit would depart, or that it would slack in its pursuit and purpose, till He who had it had lighted the flame in every heart, and baptized the whole world with fire. He who had held himself the torch of the Spirit, and had handed it on to Him who was the last and proper owner, longed to see Him, with his disciples' eyes, lighting the inmost recesses of the house, and kindling its domestic hearth, not firing the walls and roof from without,—and to hear

more of the Bridegroom's voice, with the disciples' ears, and himself declaring whether he were at this time come to take the bride, such as by John she had been prepared, or whether this were still only the call, and the pledge, and the betrothal.

But more than this was not permitted to the greatest that was born of women. He might hear the bridegroom's voice in his *coming* for the bride. He might prepare the bride himself,—he might tell her of the bridegroom and betrothed that he was at the door; he might hear his voice say, Open to me; he might listen to his footsteps; he might open to him the door; he might see his face and features now about to enter,—and so his joy might be fulfilled in the assured realization of all his hopes and aspirations and promises;—but he might not go in with the bridegroom to the marriage:—neither the law might enter the land of promise, in Moses,—nor the prophets might enter the kingdom of God, in John the Baptist,—therefore, he that is least in the kingdom of heaven is greater than he. The ceremonies and the types, and their understanding, is not Christianity: prophecies and doctrines, and

their interpretation are not Christianity :—but Christianity is in the *act* of faith, and hope, and love, and in *doing* the commandments of God. *He that hath ears to hear let him hear.*

HOMILY XXII.

MATTHEW XI. 16—30.

16. But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, 17. And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. 18. For John came neither eating nor drinking, and they say, He hath a devil. 19. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners. But wisdom is justified of her children. 20. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: 21. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. 22. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. 23. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. 24. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee. 25. At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed

them unto babes. 26. Even so, Father: for so it seemed good in thy sight. 27. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. 28. Come unto me, all ye that labour and are heavy laden, and I will give you rest. 29. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 30. For my yoke is easy, and my burden is light.

WE have seen that our Lord Jesus pointed out John the Baptist as the last and greatest of the prophets: who had come himself and brought his disciples to the entrance of the heavenly kingdom, yet not entered in; that he was typified by Elijah, who was the forerunner of Ahab to the entrance of the royal city, and who stood in the presence of God on the same rock as Moses in Horeb, and heard his voice, yet saw not his face; that to Elijah it was revealed that the Lord Jesus was not in the whirlwind, nor in the earthquake, nor in the fire, but in the still small voice by which the Lord Jesus preached to the poor, to the pure in heart and repentant, and healed the broken hearted.

The wind, the earthquake, and the fire, signed the law and the prophets: the first of which was given in thunder, and clouds, and

thick darkness, and with the voice of the trumpet exceeding loud ; and if but a beast touched the mountain it should be stoned or thrust through with a dart. The second called down fire from heaven upon the wicked ; and it was given to them to root out, and to pull down, and to throw down, and to destroy (Jer. i. 10).

Such was the comparison and contrast between the law and the gospel ; and the generation to which Christ preached saw both the one and the other in juxtaposition. John the Baptist had brought them by the one to the door of entrance ; and the Lord Jesus opened to them the door, by the other, and offered them admission to the kingdom of heaven.

But *whereunto shall I liken this generation ? It is like unto children sitting in the market place, and saying, We have piped unto you, and ye have not danced ; we have mourned unto you, and ye have not lamented.* The mourning signifies the terrors and judgments of the law and prophets, signed by the wind, the fire, and the earthquake, and all those outward works and ceremonial forms by which God's terrible visitations for sin were foreshown ; and that every the least transgression was subject to punish-

ment. But the Jews of this generation could not please themselves with the mourning and moroseness of the legal dispensation, or with that strictness and severity of life which accorded with it; which was carried to perfection in the life and habits of John the Baptist. If we are to do anything for ourselves, if we at all hope to obtain entrance to the heavenly kingdom by the law of works, by the rule that "whoso doeth them shall live in them," we must set about attempting it upon the principle of John the Baptist's life, namely, that of asceticism and monachism: flying from the habits and scenes which bring our trials, stifling our affections and passions, and exercising ourselves into a stoical insensibility: as Goldsmith has expressed it,—


"To shun the world where strong temptations try,
And since 'tis hard to conquer, learn to fly."

And our Lord by his commendation of John the Baptist, and by other parables and precepts, has warranted such a practice of life in certain cases. But these Jews could not practise or approve this rule. Neither could they rejoice in the milk and wine of the Gospel. They had no ear to listen to the music of the

still small voice, which brought consolation to the mourner, pardon to the condemned, promise and peace to the believer ; but deaf as adders to all religious motions and impressions, whether loud or gentle, violent or calm, terrible or inviting, they sat motionless and morose, self-sufficient and impenetrable, in their own pride and selfishness.

Then began he to upbraid the cities wherein his healing and life-giving voice had been heard :—for the gentlest words of love and counsel become the strongest condemnation to those who will not be melted by them ; while the most awful language of warning and rebuke becomes to such as these the tenderest mercy.

Our Lord proceeds to show the different operations of this voice of the Spirit upon the believers and the unbelievers. And he declares that deafness to this voice shall not be forgiven. Those who were blind and deaf to the outward works and forms of the law, those who were unconvinced by the whirlwind, the earthquake, and the fire, might be forgiven. Those who spoke words against the Son of Man might be forgiven. For Jesus himself was seen in the flesh ; and up to the period of



his crucifixion He was, as it were, only the completion of the law: He up to that time baptized only with the baptism of John: up to the crucifixion He was still the prophet:—at the crucifixion He was the priest:—at the resurrection He was thenceforth the King. But he who blasphemed against the Holy Ghost might not be forgiven.

Tyre and Sidon, Sodom and Gomorrha, saw only the outward acts of God's workings, his providences and judgments; and for their disbelief in them they were punished with temporal punishments. In the examples here mentioned, our Lord, we must believe, included all the other similar judgments which happened during the period of the Old Testament. And of those that were destroyed by the Flood, it is expressly taught us, that they suffered only in their bodies: for that Christ went and preached to them in their prison; and that He preached to them the Gospel, "that they might be judged according to men in the flesh" (with such judgment as man could exercise on man), "but live according to God in the spirit,"—in eternal life, which is the only real life, after suffering the sleep which is the sign only of the

... which alone is death (1 Pet. iii
 ... Cor. v. 5). St. Jude also says,
 ... and Gomorrha were set forth for
 ... suffering (as we understand the
 meaning of the place), temporal fire, only to
 be an example and type to reprobates, under
 the Gospel, of the vengeance of eternal fire
 (Jude, 7). Similar to these was the judgment
 upon Corah.

Such were the revelations, and such the
 judgments, under the law:—the revelations
 loud, open, and manifest, the threatenings ter-
 rible. But these were directed to the ears and
 eyes alone; the judgments, also, that were seen,
 were inflicted upon the body, and were tem-
 poral. All savoured of matter and of the out-
 ward sense; and all were characterized by the
 fire, and the strong wind, and the earthquake.
 But the still small voice, which succeeds, alone
 is divine: that is, the Gospel. God himself
 is not found in the law and the prophets:
 there have in them but as the shadow of Him.
 They felt after but did not find Him: they
 spoke of Him, but they saw Him not, and knew
 Him not. But God himself is in the meek
 and lowly Jesus. The voice which did not

strive nor cry, which spake to the poor and humble, is the voice of God himself: "The spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor." The bosom which gave milk to the tender lambs and infants was the bosom of the Father: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes:"—and the babes would hear them. The touch that would not break the bruised reed,—the breath that would not quench the smoking flax, this is the spirit of Almighty power and wisdom. To me, to such an one, to me the Son of Man, all power, and wisdom, and knowledge, is given; and to me must the meek and mourning, the penitent and the humble, come for pardon and peace, and all the spiritual blessings of rest and riches which flow from me abundantly to the poor and heavy laden. *Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.*

The law and the prophets have passed away : their thunders, and fires, and trumpets, and earthquakes, and whirlwinds, and darkness, are silent and have ceased. The judgments which they inflicted were but signs and examples ; now is come the soft and inward voice of mercy and forgiveness, of the Spirit, and of conscience. This is the voice of love ; which speaks to the heart. But this voice will be heard. It speaks from behind us : it whispers close into our ears, into our hearts and souls : it pierces to the dividing of soul and marrow : it will be heard and felt : it speaks peace, and rest, and joy, and love, if it be heard ; but if it be not listened to, it speaks of death and judgment : and that death is the second death, and that judgment is eternal judgment.

HOMILY XXIII.

MATTHEW XII. 1—21.

1. At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat. 2. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. 3. But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; 4. How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? 5. Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? 6. But I say unto you, That in this place is one greater than the temple. 7. But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless. 8. For the Son of man is Lord even of the sabbath day. 9. And when he was departed thence, he went into their synagogue. 10. And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. 11. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? 12. How much then is a man better than a sheep? Wherefore it is lawful to do well on the sab-

bath days. 13. Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other. 14. Then the Pharisees went out, and held a council against him, how they might destroy him. 15. But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all; 16. And charged them that they should not make him known: 17. That it might be fulfilled which was spoken by Esaias the prophet, saying, 18. Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. 19. He shall not strive, nor cry; neither shall any man hear his voice in the streets. 20. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. 21. And in his name shall the Gentiles trust.

IN our observations upon the concluding words of the last chapter, we pointed out that our Lord's gracious invitation, "Take my yoke upon you, and learn of me, for I am meek and lowly of heart,"—was the proclamation of that "still small voice" which was revealed to Elijah, the type of John the Baptist, by whose messengers the Saviour had just sent him a comforting and conclusive answer and encouragement. And in the last words of this passage now under consideration, which is a continuation of the former subject, the most similar words possible are used to convey the same revelation, and to prove its identity with the

still small voice to Elijah in the wilderness :—
“ *He shall not strive nor cry : neither shall any man hear his voice in the streets.*”

And now our Lord proceeds to give examples of the mildness of his yoke and the mercifulness of his commands, in the subject of the ears of corn eaten on the Sabbath, and of the withered hand of the man healed on the same day. For how could his yoke be pronounced easy, or the Sabbath not be a heavy burden, if it were made to interfere with the due support of the body, and if necessary food might not be gathered and prepared by the poor and needy ; and by those who, labouring day by day in God’s vineyard without intermission, must look to God for their daily hire, of which He pronounces them worthy.

For these ears of corn were public, and as it were food from the hand of God, who had pronounced that they might be plucked by the wayfarer (Deut. xxiii. 25). And this was on the second Sabbath after the first Sabbath after the passover. And it was on the morrow of the first Sabbath after the passover that the offering of the first-fruits, the sheaf of the first green ears was waved or raised up to God : before which ceremony of thanksgiving no one might

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St. Mark and St. Luke introduce the mention of these two works of mercy on the Sabbath day upon a different occasion : viz., when the Pharisees had made complaint to our Lord, that their disciples and those of John the Baptist often fasted ; and Jesus had told them that no one that is wise puts old wine into new bottles. The same events and parables may serve to illustrate different principles and doctrines : as our Lord applies the proverb, “ With what measure ye meet,” upon different occasions, to giving, to judging, and to hearing. But here the doctrine is nearly, if not altogether, the same. For fasting also is a heavy yoke and burden : especially the rigour of fasting prescribed by the law at set times and seasons, and that rigidly and frequently ; and little consistent with the dictates and doctrine of that still small voice of conscience which speaks to the inmost soul, and not to the body, and proclaims the liberty which makes all things lawful in the rule and the act, in their nature and in themselves, however inexpedient and unadvised they may be in the particular use, and at particular seasons.

Is this law of liberty a law of ease ? This

spirit which frees us from the letter which killeth, has it left us without law or control to wander where we will ; to go or stay where and when we will ; to perform no service ; to carry no weight ; to choose our own end, and to pursue it in what manner and by what course we happen upon or like ? Let us look for this to our Lord's Sermon on the Mount. "Whoso hateth his brother ;" "Whoso looketh upon a woman ;" "Think not evil ;" "Lay not up treasures upon the earth ;" "Take no thought for the morrow ;" "Cut off the right hand ;" "Pluck out the right eye ;" "Enter in at the narrow gate." We see that the still small voice, though not loud, speaketh expressly and earnestly. It is a voice always behind us and present with us, saying, "This is the right way, walk ye in it, that ye turn not to the right neither to the left." And its judgments are not without effect. The letter of the law killed ; but it killed the body only. The commandments of the law were given with lightning and thunder and the exceeding loud voice of a trumpet : and if a beast touched the mountain it should be killed ; and the prophets brought down fire from heaven, and they

executed wrath and judgment by wild beasts. But these were signs to the ear and eye ; and these judgments of death were to the body only. Now, the judgments that are threatened are to the soul ; the punishments are eternal ; the fire is the fire of hell ; the trumpet is of the day of judgment ; the word is the Word of God : which is sharper than any two-edged sword, piercing to the dividing asunder of soul and body, and to the discerning of the very thoughts and intents of the heart. The benignant, gentle voice of the Incarnate Son of God, who came to save the world, condemns not, judges not ; but he that believeth not on Him, or acts not on that belief, is condemned already, by the inward voice, the conscience, which continually speaks within him, and is a worm within him which never dies, and a fire which never shall be quenched.

We are free then from this outward yoke of the law, which constrained the body, and are brought under the inward yoke of Christ, which binds the soul. And this yoke is what we please to make it. If we take it up ourselves, it is light and easy ; if it be imposed upon us against our will, it is heavy. We are freed from this letter of the law which killed the

body : by new moons and sabbaths, and fasts and inflictions, and by temporal judgments and penances for disobedience. We are no longer under the schoolmaster. But every grown man of earnestness and ambition has experienced that the yoke and discipline of the school-room, which requires so many lines and letters, and such and such fixed and stated periods of labour, and then the hours of play and pleasure succeed to them, is far lighter and more joyous than the self-imposed toils and tasks of ambition and duty, in the liberty of manhood, unless the calls of duty have been cheerfully complied with and exercised into a habit, and unless the motives are pure and present, and have the principle of increase in themselves, and are active and satisfying. This only we must recollect :—that the grown man has no longer the choice of liberty or servitude ; he cannot put himself under governors. The soul, which has now attained to the manhood of Christianity, must use its choice and liberty either for active duty, and take up his Cross with joy and thanksgiving,—or for sloth and error ; and then shall the Cross be laid upon him unwillingly, for sorrow, for burden, and for everlasting punishment.

HOMILY XXIV.

MATTHEW XII. 22—37.

22. Then was brought unto him one possessed with a devil, blind, and dumb : and he healed him, insomuch that the blind and dumb both spake and saw. 23. And all the people were amazed, and said, Is not this the Son of David? 24. But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils. 25. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation ; and every city or house divided against itself shall not stand : 26. And if Satan cast out Satan, he is divided against himself ; how shall then his kingdom stand ? 27. And if I by Beelzebub cast out devils, by whom do your children cast them out ? therefore they shall be your judges. 28. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. 29. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man ? and then he will spoil his house. 30. He that is not with me is against me ; and he that gathereth not with me scattereth abroad. 31. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men : but the blasphemy against the Holy Ghost shall not be forgiven unto men. 32. And whosoever speaketh a word against the Son of man, it shall be forgiven him : but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. 33. Either make the tree good,

and his fruit good ; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. 34. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. 35. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. 36. But I say unto you, That every idle word that men shall speak, they shall give an account thereof in the day of judgment. 37. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

WE have frequently before observed, that all our Lord's miracles of healing are significative, and signs of spiritual healings, and gifts and graces brought to the soul in the redemption and regeneration. A man both blind and dumb is now brought to Christ, for the exercise of his power and love. And this comes after the rest ; and except in the raising of Lazarus from the dead, is one of the crowning miracles of our Lord's life and progress. This man was dumb, and therefore deaf. He was blind also ;—and so he was in a state of natural idiocy, having left only the lowest sensual faculties of smelling, taste, and feeling ; and therefore fitly representing the natural state of the soul, grovelling in sins, and given over to the lowest tastes of passion and appetite. And our Lord raised up this fallen and degraded

soul, by one act, to sight, and hearing, and speech. The sight and speech only are noticed : being the signs of those truths and spiritual graces which our Lord here designed to set forth and illustrate. For spiritual sight is one of the last and highest blessings which are promised to the perfected Christian. *For now we see as through a glass darkly ; but then we shall see face to face. Then also we shall be like Him, for we shall see Him as He is.* The *angels do always behold the face of my Father which is in heaven.* These are visions of the highest happiness and glory, which constitute the regenerate sinner's consummation of bliss. To see Christ also through the veil of his flesh was the great gift and revelation to the apostles ; and it was not made to them till after years of our Lord's intercourse, and example, and teaching.

And the opening of the mouth also, is one of the chief acts and gifts of the Spirit. When the eyes of the mind are opened to discern Christ, the desire of the heart is kindled, and intensely burns to impart its own knowledge to the eyes and ears of others ; and this opening of the mouth is of the Holy Spirit. *The*


preparations of the heart in man, and the answer of the tongue, is from the Lord. (Prov. xvi. 1.) And our Lord commanded his disciples, When ye are brought before governors and kings, do not meditate beforehand what ye shall answer, for the Holy Ghost shall teach you in the same hour what ye shall say; for it is not ye that speak, but the Holy Ghost that speaketh in you. This miracle of healing therefore was a sign of the highest gifts and graces of the Spirit imparted to the regenerate soul; and He who imparted these gifts, must himself have been filled with the holy Spirit in all perfection and abundance.

But the Pharisees said that He cast out devils through Beelzebub the prince of the devils. So they turned the Son of God into the son of the devil. And our Lord pronounced upon this profaneness and blindness the most awful of maledictions. *All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in*

this world, neither in the world to come. What was this great difference between the blasphemy of the Son of man and of the Holy Ghost ; and why was this wide and awful distinction made by our Lord in the sentence pronounced on them respectively ? The difference is most important to be noticed, and sufficiently obvious.

Whosoever speaketh a word against the Son of man, it shall be forgiven him. The Son of God came into the world to redeem human flesh ; and to restore it again to the image of God in which it was created, and had existed in paradise ; and to raise it to heaven. For this purpose it was of necessity that He should take, and bear, and show in himself all the weakness, and wants, and lowliness, and infirmities, and sinfulness of man's fallen nature, in form and operation, and be a man in the sight of man, and in act and reality. In so doing, He became and was He that was to come, the seed of the woman, the Son of man, the Saviour. It was needs that He must be born an infant in the flesh, because he was the Son of man. Being to redeem man's nature from his lowest state to the highest glory, it


was needs that he should be swaddled and laid in a manger: because He was the Son of man. He must grow up from infancy to childhood, from childhood to manhood, and be instructed and taught, and be obedient, and suffer pain, and hunger, and weakness, and weariness; and be refreshed with meat and sleep: because He was the Son of man. He must bear imputed sins, though sinless,—the sins of the whole world; and be persecuted, and tried, and condemned, and buffeted, and spitted on, and be stripped, and crucified, and die, and be laid in grave clothes, and buried, and shut in with a stone: because he was the Son of man. Being perfect man, He must needs veil his divinity altogether, as Moses coming down from God veiled the shining of his face from the children of Israel; and for the fulfilment of his work, to present himself as real man in his lowest and most abject state. And because He must overcome the greatest temptations, He must live and walk in the world among publicans, and sinners, and harlots, and be himself as one of the gluttonous and the wine bibbing. In all this, and by all this, He so completely and intentionally veiled



his godhead with the flesh, that it was not only to the Jews a stumbling-block, and to the Greeks foolishness, but even his nearest disciples did not penetrate it, and see through the veil, till after years of intercourse, and teaching, and preparation. And this was a sin which might be forgiven therefore ; the trial and temptation being so great, and so peculiar to that generation. Even those who proceeded to blasphemous words, and to persecuting acts, like St. Paul, might be forgiven and made choice of for their zeal and ignorance.

But the blasphemy against the Holy Ghost shall not be forgiven unto men. Our Lord had wrought his miracles of goodness and mercy ; and only of mercy. His acts of judgment even were merciful ; for they were only on the brute creation, in the swine, and on the vegetable kingdom, in the fig-tree ; and He only used a scourge of small cords to purge his temple of those who profaned it by merchandize ; thereby drawing them as it were by cords of love, even in his wrath and judgment. And by these works He witnessed—the Holy Ghost bore witness to his truth and his goodness. By these John the Baptist was assured, and as-

sured his disciples, that He was the Son of God and the Lamb. God had revealed to him, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is He that baptizeth with the Holy Ghost. And when John sent to inquire and be assured, this was the witness to which Christ referred him, "the blind receive their sight, the lame walk," &c. By this he certified him, that the Spirit of God remained on him, as by a sure witness. And it was a witness which no one could mistake or misapprehend, who had not an utterly perverted heart and understanding. Even the sinners and the profligates understand the difference between good and evil, and testify their respect for the latter, because they would keep and guard their own children and friends from their own wicked courses. The thief on the cross could discern and extol our Lord's purity and perfections, in comparison and contrast with himself; being in the same condemnation. And the dullest sense and weakest intellect, would see the need of making the tree good if its fruit were good, and the tree corrupt if its fruit were corrupt. (v. 33.) The sin, therefore, of the Pharisees was, that they



turned evil into good, and good into evil ; that they put darkness for light, and light for darkness. This could only proceed from the most perverted heart, from the most intense and irrecoverable deafness and blindness. This was the malevolent spirit, the evil eye, which fills the body full of darkness for light. The Pharisees could not but perceive that these miracles were the works of spiritual and supernatural power ; but they wholly misapprehended this spirit ; they turned the Spirit of truth into the spirit of error : the Lord of all spirits, the Holy Ghost himself, into the prince of evil : God into the devil.

All spirits are not good spirits. There are spirits of good, and spirits of evil. And St. John teaches and instructs us to try the spirits ; and St. Paul, that to some is given the discerning of spirits. Seeing the tremendous sentence which our Lord has pronounced against this sin of false discerning of spirits, let us give the most diligent and earnest heed to be right in our discernment ; for it is an especial trial and difficulty for us at this season. We are no longer under the trial and temptation of Christ's flesh, to which the Jews were subject ;

henceforth we know Christ no more after the flesh. (2 Cor. v. 16.) Now we know Him only by his words and his works. But false Christs and false prophets are to arise in the last times ; and already are there many false Christs and false prophets in the world. This is the age of multiplied inventions and of vast pretensions. People of the most opposite principles are alike pretending to the improvement of mankind. Good and evil are at large in the world. But there is no good thing so good but that it has some evil in it ; nor anything so bad but that it has some pretension of usefulness and goodness. In this difficulty and danger let us use the means which God has prescribed by his apostle :—*Hereby know we the spirit of truth, and the spirit of error,—Beloved, let us love one another. He that loveth not knoweth not God.* (1 John iv. 6, 7, 8.) Let us keep God's commandments. *He that doeth the truth, shall know it and discern it. If any man will do his will he shall know of the doctrine.* (1 John i. 6 ; John vii. 17.)

HOMILY XXV.

MATTHEW XII. 38—50.

38. Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. 39. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: 40. For as Jonas was three days and three nights in the whale's belly: so shall the Son of man be three days and three nights in the heart of the earth. 41. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. 42. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. 43. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. 44. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. 45. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation. 46. While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. 47. Then one said unto him, Behold, thy mother and thy brethren

stand without, desiring to speak with thee. 48. But he answered and said unto him that told him, Who is my mother? and who are my brethren? 49. And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! 50. For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

THE life of the world is as the life of a man. It grows up from infancy to childhood, from childhood to maturity; and at each stage it is capable of, and God has provided for it, suitable nourishment and instruction. In the early stage of the spiritual life and light, throughout the earlier and greater period of the Old Testament dispensation, the minds of men were in a state to be convinced by open and outward signs, and only by signs: as children are convinced and impressed by striking experiments and transformations which are beyond their comprehension, and so pay greater respect and attention to the doctrines of their masters. So the signs in the sun and moon and the elements,—eclipses, comets, earthquakes, meteors,—were warnings to those ages; being now without effect, as having been investigated by modern science, and made familiar by frequent report and discussion. And accordingly in those times violent convul-

sions of the elements, great reversals of the order of nature, as the dividing of the Red Sea and the river, the sun standing still and going backward, plagues of fire, of famine, and disease, the dumb ass speaking, the walls of Jericho falling, were tokens and evidences.

The effect of those signs was sudden and not deep ; and their use was transient. They were seed sown on rocky hearts ; and if any blade sprung up it soon withered. If reversals of the natural order of the physical world became constant, they were not esteemed as miracles : as the manna, and the pillar of cloud and fire. If they happened but once, they were forgotten, and produced no living faith in God's word and power. "He smote the stony rock indeed, that the water gushed out, and the streams flowed withal ; but can He give bread also, or provide flesh for his people?" (Psalm lxxviii. 21.) The miracle of Jonah cast up alive from the belly of the fish, convinced the men of Nineveh, and brought them to a sudden and deep repentance, for a time. But it soon passed away. The repentance was transient, and the miracle was forgotten, and they soon relapsed into the same depths of sin, from

which there was no recovery ; and they were again warned, but then without effect, and so they were destroyed about 150 years after. The queen of the south was convinced by the admiration of Solomon's wisdom. But her people relapsed again into vice and idolatry, and were destroyed with the rest of the nations. All outward miracles and signs are suited to minds which are yet in a low stage of progress, and are set upon low objects ; and they even tend, by frequent repetition, to keep them fixed upon low attainments, and to make them harder and heavier, unless happily in a few excepted cases, they be made a mere passage and stepping-stone, to lead the mind on to higher ends and aims, and things which penetrate deeper to the heart and soul, and the spiritual understanding.

But in the world's now riper and maturer age, when the doctrine of redemption was to be opened to it in its true nature and spirit, in act and reality, and the heart and life must be conformed to this spirit and act, and all had been done that could be done by God, as unfolded in the Old Testament record, to educate mankind and predispose them to the reception

of the divine Redeemer himself, and of his doctrine, it was necessary that some higher evidences must be offered than those of mere sight and outward observation, and that these must reach and touch the heart, and soul, and spiritual sense, and awaken responsive chords in the inward man, and in man's highest motives and faculties. Those evidences and impressions would not be of so sudden and open an operation, so present and certain in their influence and effect ; but their effect would be proportionably greater, their operation more progressive and deeper, their influence more permanent and fruitful, and all of them better suited to the final scheme of man's regeneration and redemption to a holy and immortal nature. Signs may deceive ; but good fruits are fitter than signs, and will interpret signs themselves to a ripened judgment and understanding (ver. 33).

But our Lord refers to the miracle of Jonah, and says that it shall be a sign to this generation. It was not the sign of Jonah to which our Lord referred as evidence of himself. It is plain that Jonah was a sign not to our Lord's hearers, but to the Ninevites. But our Lord says

himself, "as Jonah was a sign to the Ninevites, so shall also the Son of man be to this generation." (Luke xi. 30.) The death, and burial, and resurrection of our Lord in the body, would be a sign of higher things, and an evidence of greater certainty and conviction than the vomiting of Jonah alive from the whale was to the men of Nineveh. And this is especially observable of our Lord's resurrection, that it was not made an evidence of sight. He was not shown openly to all those who were to believe through it, as Jonah was to the Ninevites. But our Lord was "shown openly, not to all the people, but unto witnesses chosen before of God," namely, to the apostles, and to five hundred of the disciples ; all of whom were already sincere and devout believers, and needed not the new witness of the resurrection. The resurrection was not a witness to them, but they themselves were witnesses of the resurrection to others, and to all the people.

But the history of Jonah was in all its particulars a very exact and detailed type of our Redeemer's acts and passion ; and the comparison and contemplation of those, and the study and application of the mysteries dis-

closed by the examination, would furnish an evidence to the higher faculties of the mind, and soul, and spirit, of the deepest conviction, and furnish the most powerful and enduring motives to the heart and conduct.

These evidences, and the higher objects of faith and hope which are supported by them, are in this riper age of the world what the outward signs and wonders were to mankind in its early growth, and require the improvement and exercise of the better faculties and motions, in order to appreciate them. But the earlier ages of the world were incapable of this attainment. Nevertheless, *the men of Nineveh, and the queen of the south, shall rise up in judgment with this generation, and shall condemn it.* For the men of Nineveh and the queen of the south fulfilled the end for which these signs and wonders were sent; and they wondered, and believed, and repented. These signs signified no greater truths to them, and they yielded to the transitory impressions and convictions which they were calculated to operate. And that generation was saved; though the next generations, which saw not those signs, relapsed and suffered punishment.

But this generation, says our Lord, will not receive the signs which are suited to these times, and the great revelations with which they are pregnant. Upon it therefore, the judgment shall come presently. “ *When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out ; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there : and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.*” I have cast out the devil from this people and place. I have not made the material sun to stand still, or divided the water in the sea, or done other such miracles ; but I have expelled the devil wherever I have found him, signed by diseases, and death, and torments. I will be victorious over the devil by my dying agony upon the cross, and evidence it by my burial and resurrection. But ye cannot and will not weigh and acknowledge these signs ; therefore the devil shall return to you sevenfold. The men of Nineveh and the queen

of the south received and believed their signs according to the signification of them, and their own generations were saved. But verily I say unto you, this generation shall not pass till all be accomplished upon it.

Then one said, Behold thy mother and thy brethren. The Jews boasted and relied on their natural descent from Abraham. But *He* said, I renounce my mother Judea, and the Jews as my brethren ; for all who will believe in me and my signs, and do the will of my heavenly Father, the same shall be my mother and brother, whether bond or free, whether Jew or Gentile, whether righteous or sinner.

Read Exposition of the Book of Jonah, at the end of the volume.

HOMILY XXVI.

MATTHEW XIII. 1—17.

1. The same day went Jesus out of the house, and sat by the sea side. 2. And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. 3. And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; 4. And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: 5. Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: 6. And when the sun was up, they were scorched; and because they had no root, they withered away. 7. And some fell among thorns; and the thorns sprung up, and choked them: 8. But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. 9. Who hath ears to hear, let him hear. 10. And the disciples came, and said unto him, Why speakest thou unto them in parables? 11. He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. 12. For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath. 13. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. 14. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and

shall not understand; and seeing ye shall see, and shall not perceive: 15. For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. 16. But blessed are your eyes, for they see: and your ears, for they hear. 17. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

*Whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath:—*or, as it is expressed in St. Luke, *that which he seemeth to have*; or, he that wastes and misuses and diminishes that talent, whether great or small, which God has apportioned to him to be wrought upon and improved, as all and every the least of the gifts and treasures of God's possessions in all his universe ought to be, and must be, shall have his task and opportunity offered taken from him, and given to another who knows its worth, and will improve its value and usefulness—that is himself. For all our lives, and in every part of our lives, we must of necessity either be advancing or retrograding.

Every good action performed, and every

good thought and intention even conceived, inclines to another and a better. Every time we pray prayerfully, it disposes us to pray again more readily and earnestly. The conscience of the advanced Christian is the most tender and self-condemning, in proportion to his desire and nearer approach towards perfection ; for which he is every day more and more eager,—and he is every day more and more anxious, and watchful, and apprehensive ;—and such an one, between the times of his using the Lord's Prayer, so many several times in our Liturgy, has committed abundant sins of wandering thoughts, and negligences, and weaknesses, which he is conscious of, and acknowledges that they require a fresh prayer for strength and forgiveness. So in reading the Bible, we never read it faithfully and teachably, without better preparing ourselves to perceive and receive more out of it the next time of reading.

This is the general doctrine and principle of more being given to him that hath, and of all being taken away from him that values not what he might have, nor desires to increase it. But our Lord grafts upon this, as a con-

sequence, “*Therefore* speak I to them in parables.”

A parable is for the purpose of revelation, and for concealment: according to the understanding and disposition of the hearer. Thus the same food transforms itself to suit the appetites or loathings of all guests and wayfarers. To some it is rich dainties; to others it is plain fare without flavour; to others it is no food at all, having neither taste nor nourishment;—otherwise every public repast offered must continually offend against the precept, “Cast not your pearls before swine, lest they trample them, and rend you.”

All revelation of divine things must be by parable. Spiritual things must be revealed to the natural man by things natural and temporal. We speak of God’s arm, and God’s ear, and God’s eye. If God had the natural eye and sight, there would be to Him a difference between light and darkness:—but “darkness and light to Thee are both alike.” If God heard with the natural ear, how could He hear our prayers in the storm and the whirlwind?

The whole of the Old Testament is a parable. From Abel’s death, and Isaac’s sacrifice,

to Joseph's descent into the pit and rising out of it again alive, and feeding the Hebrews and the nations with bread for their lives, and returning his brethren's money to signify that Christ gives the living bread without money and without price ; and Moses saved when all the other male children were destroyed, as Jesus among the innocents of Bethlehem ; and David, in his trials and sufferings before his accession to the throne ; and Solomon, in his glory and triumph seated peaceably upon it ; and all the kings, and all the prophets, and all the patriarchs,—all are parables and types, together making up the one great reality and anti-type, the Lord Jesus. This picture, undistinguishable at first, and first beginning to be seen as a light dawning in one little part of the vast field of the crowded and interminable landscape, gradually and continually opens and unfolds itself to the eye of faith, and exercise, and experience. And this is the force of parable for revelation and concealment—that, while each type is imperfect by itself, and easily admits of objection and distinction, and denial by the unbeliever, yet the whole multitude may be fitted and combined together, and

formed into the perfect pattern of the Lord with man, the incarnate God, and Redeemer Jesus Christ, by the penetrating and comprehensive eye of faith, and hope, and practice.

Thus every word and act in the Old Testament, every jot and tittle of the law and prophets, is a parable.

But Jesus Christ himself is the great parable. His flesh and human nature is the veil and parable by which God the Father is hid from the eyes of the blind and unbelieving, as He is revealed to the sight of the faithful worshipper. "No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, He hath declared Him." "Hast thou been so long time with me, and hast thou not known me, Philip : he that hath seen me hath seen the Father." If we could know and realize Jesus in all his words and works, and the events of his earthly life, and in the correspondence of our lives and hearts, we should have seen the Father also, and be in his bosom and in heaven, likewise. Christ born, signs our regeneration and new birth by the Holy Spirit. Christ growing in wisdom and stature, signs our growth and the growth of his Church

in stature and grace; as here, in this chapter, it is signed by the parable of the mustard seed, and the leaven, and the mixture of the good and bad seed, and the seed some springing up and bearing fruit, and some proving barren and unfruitful. Christ dying and buried, signs our death unto sin in the travail pains of repentance, amidst the waves and storms, the trials and temptations, of this world. Christ risen, signs our escape from this death of sin. Christ ascended, signs and seals the redemption of the body,—its recreation to holiness and perfectness, after its spiritual death, and absolute fall, and descent in hell,—from which Christ has brought it, the lost and fallen flesh of man, up again, and raised it again, where it was before (John xvii. 5), to the blessed and spiritual state of sanctity and sinlessness, which is Heaven.

And Jesus is also our example and pattern. If therefore we can become like Him, we ourselves shall become a like parable; and God will reveal himself in us to ourselves and to others, according as it is said, "I in them and thou in me,—that the world may know that thou hast sent me, and hast loved them as

thou hast loved me." And again, God will dwell in us, according as it is said, "Ye are the temple of the living God."

Christ's flesh is also the veil. The very marks which reveal Him to faith, and love, and teachableness, cover and hide Him from pride and unbelief. The swaddling clothes are a covering, a hiding of his power. His walk among sinners and the gluttonous, is a scandal and a reproach, instead of a mercy and a triumph over the flesh. His Cross is to the Jews a stumbling-block, and to the Greeks foolishness. His death hid his divinity from the Jews and the multitude; yet it revealed it to the malefactor, and to the centurion, and to the knowledge of all truly faithful and courageous soldiers and servants of God and Christ,—as the breaking of the earthen pitchers of Gideon and his three hundred, revealed the light within them, with which, together with the trumpets of preaching, they conquer and convert the whole armies of the heathen lying immersed in slumber and darkness.

HOMILY XXVII.

MATTHEW XIII. 18—52.

18. Hear ye therefore the parable of the sower. 19. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in the heart. This is he which received seed by the way side. 20. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; 21. Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. 22. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he cometh unfruitful. 23. But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty. 24. Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: 25. But while men slept, his enemy came and sowed tares among the wheat, and went his way. 26. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. 27. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? 28. He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? 29. But he said, Nay;

lest while ye gather up the tares, ye root up also the wheat with them. 30. Let both grow together until the harvest : and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them : but gather the wheat into my barn. 31. Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field : 32. Which indeed is the least of all seeds : but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. 33. Another parable spake he unto them ; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. 34. All these things spake Jesus unto the multitude in parables ; and without a parable spake he not unto them : 35. That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables ; I will utter things which have been kept secret from the foundation of the world. 36. Then Jesus sent the multitude away, and went into the house : and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. 37. He answered and said unto them, He that soweth the good seed is the Son of man ; 38. The field is the world ; the good seed are the children of the kingdom ; but the tares are the children of the wicked one ; 39. The enemy that sowed them is the devil ; the harvest is the end of the world ; and the reapers are the angels. 40. As therefore the tares are gathered and burned in the fire ; so shall it be in the end of this world. 41. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity ; 42. And shall cast them into a furnace of fire : there shall be wailing and gnashing of teeth. 43. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear. 44. Again, the kingdom of heaven is like unto treasure hid in a field ; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. 45. Again, the kingdom of heaven is like unto a merchant man, seeking

goodly pearls : 46. Who, when he had found one pearl of great price, went and sold all that he had, and bought it. 47. Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind : 48. Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. 49. So shall it be at the end of the world : the angels shall come forth, and sever the wicked from among the just, 50. And shall cast them into the furnace of fire : there shall be wailing and gnashing of teeth. 51. Jesus saith unto them, Have ye understood all these things ? They say unto him, Yea, Lord. 52. Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old. Our Lord used many proverbs to enforce and illustrate his teaching :—"With what measure ye mete;" "Unto him that hath shall more be given;" "He that is not with us is against us;" "He that is not against us is on our part." These were old things, and had been used by the wise Jews of old ; and our Lord gave them a new and wider application to his discipline and doctrine. Parables also are old things : for they are drawn from things familiar and already known. The growth of the grain of

mustard seed ; the leaven in meal ; the mixture of good seed and tares ; the different growth of grain in different soils,—these were all familiar images ; but, nevertheless, they were the foundations of new doctrines, and truths hitherto hidden, and at this time quite unexpected. The whole of the Old Testament is one parable : being, in an infinite multiplicity of parts, most wondrously combined, one manifold sign of the stupendous events and doctrines which were to be slowly disclosed in the Christian dispensation. Of this the greatest parable is the creation, which is the oldest of all ; and the one comprehensive type of the recreation and regeneration, which should exceed it in wonder and greatness, as the spirit does the substance, and the soul the body. Every revelation of God is written within and without ; that is, is given by parables. The law was written on the tables of stone, on both sides ; Ezekiel's roll was written within and without ; Zechariah's, likewise, had two sides to it ; the book of Revelation was written within and on the back side. The sword of the Spirit, which is the word of God, has two edges. For all these, and every part of revelation by the law


and prophets, were parables, and contained in them both an exoteric and an esoteric doctrine: "To them that are *without*, all these things are done in parables." (Mark vi. 11.) The old and outside only could be seen by the ordinary observers; but the new and inner doctrines would be continually more and more revealed to the studious inquirer into their use and mysteries.

The teachings contained in the parables of this chapter were new and unexpected to all of our Lord's hearers. All who looked for the Messiah, the Redeemer, David's Son, the Desired of all nations, expected that when He should come,—the Son of Man, the Man of thy right hand, the Wonderful, the Counsellor, the Mighty God, Emanuel, the God with us,—that He would perfect his kingdom at once, would conquer sin, would complete the redemption; and, being the stone cut out without hands, would become at once the great mountain, and fill the whole earth. But these parables disclose to the disciples and wondering multitude a very different instruction. The kingdom of God is to grow from a very little beginning, like a grain of mustard-seed: its

growth is to be gradual and unperceived, like the fermentation of leaven : this empire should take root in some places and not in others, like seeds sown in different climates and soils ; and subjects should be mixed with rebels, like good seed and bad, to the very end of time. This was an instruction as entirely new and unlooked for as it was unwelcome to our Lord's expecting auditory. This was new also, —that this redemption and kingdom which Christ came to bring, was a hidden treasure ; that it was as a pearl, to be found by diligent inquiry and search, and then that all other possessions must be sold and parted with to qualify us for the obtaining of it. These were all truths of great novelty to the multitude and the disciples, and such as it was hard for them to accept and understand. Therefore our Lord covered them in parables, till such time as his disciples might have their understandings prepared to have their plain meaning fully disclosed to them.

All nature and natural processes showed examples of gradual growth and progressive development ; but their understandings were not yet opened to receive the analogies which the outer

and material creation afforded as to the inner workings of God's laws in the spiritual world, and in man's regeneration. Nevertheless, the many examples in human life and the material creation, when compared and reverently studied, were fitted to bring their hearts to the reception of the corresponding truths, more readily than any other kind of teaching. Christ accomplished a stupendous work in redeeming human flesh from sin, and corruption, and death, and in perfecting it in righteousness. But this redemption was completed only in his own body. With respect to mankind it was only exemplified and imputed. The regeneration and sanctification of mankind was yet to be accomplished ; fulfilling the example which the Man Christ had set forth. Jesus, the Son of Man, the Man Christ, the Head, is a type of his whole Church. As the regeneration, and redemption, and sanctification, and resurrection, and glorification, were completed in Him, so they must each and all be completed in his body, the Church ;—and this has been, and will be, a slow and gradual process, continuing to the end of the dispensation : like the mustard-seed and the leaven ; and it will be



chequered and disfigured, even to its final accomplishment, with exceptions and differences.

Christ's victory over sin and the devil is complete in Himself. In his Church it is only incipient. And this conflict, once completed and exemplified in Him, is to go on from his ascension to the end of all things, till the regeneration and the redemption of the body is completed, and He has finally put down Satan under our feet also. He has given us, in Himself, the earnest of this victory: He has given us the rule and the example: He has given us the weapons; and the guidance, and assistance, of the Holy Spirit. We must fight, therefore, under his banner, against sin, the world, and the devil. The Church will conquer. But many will fall and be found wanting in this great trial, and be at the end as tares among the wheat, or as seeds choked with cares, and riches, and lusts, or as never springing up.

In the final event, the Son of Man will have to sift the chaff from the wheat, the tares from the good seed. Then, when He finally comes to sit upon his throne, and to take unto Him his kingdom, He will set the sheep on his right

hand, and the goats on his left : half the world will be separated to the north, and half to the south : half the tribes of the earth will be made to stand upon Mount Ebal, and half upon Mount Gerizim. The blessing will be pronounced upon Mount Gerizim, and the curse upon Mount Ebal. Let the believing and the unbelieving world, therefore, take heed that, by the blessing of God, and through a lively faith in the redemption by Jesus Christ, and sanctification of the Spirit, they may be set on the right hand, and be made to stand, in the day of final conquest and accomplished rest, upon Mount Gerizim, by the true Joshua.

HOMILY XXVIII.

MATTHEW XIII. 53—58. XIV. 1, 2.

53. And it came to pass, that when Jesus had finished these parables, he departed thence. 54. And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? 55. Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? 56. And his sisters, are not they all with us? Whence then hath this man all these things? 57. And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. 58. And he did not many mighty works there because of their unbelief.

1. At that time Herod the tetrarch heard of the fame of Jesus,
2. And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

OUR Lord apportioned his miracles of healing according to the preparation and faith of the recipients of his bounties: "According to thy faith so be it done unto thee;" "Thy faith

hath made thee whole ;” “ Thy faith hath saved thee.” This was founded upon a moral fitness and even necessity, as it appears from our Lord’s reference to faith as a condition and preliminary to healing and forgiveness. There was another ground and reason for our Lord’s forbearance to perform many mighty works in sight of the unbelieving, namely, lest He should bring them under greater condemnation, in proportion to the greater blaze of light and evidence against which they shut their eyes, and maintained their obdurate blindness. Our Lord condemned Chorazin, Bethsaida, and Capernaum, more than Sodom and Gomorrhah, and Tyre and Sidon, because they saw greater signs and miracles, and repented not. Yet Capernaum believed more than Nazareth, and Chorazin and Bethsaida produced some of the first devoted followers and disciples of the Saviour. What, therefore, must have been the condemnation of Nazareth, if the same multitude of signs had been resisted and rejected by them, with a more absolute disbelief? No doubt it was a merciful compassion in our Lord that caused Him to show forth less of his brightness and glory to his familiars at Naza-

reth, than to the people of more distant and less frequented places.

The cause of the unbelief of the Nazarenes in the blessed Saviour was that there He had been brought up: that a prophet hath no honour in his own country and house. The signal misfortune and peculiar condemnation of the Nazarenes was, that they were privileged with a too long and too familiar intercourse and acquaintance with the Saviour, the Redeemer, Immanuel, God with us. Alas! that this should have been a misfortune, a curse, and a reproach. The thirty years' life and habits which had been so seen by the eye of God, and so approved by Him, that it had entitled Jesus to that highest and exclusive benediction, "This is my beloved Son, in whom I am well pleased,"—these thirty years of habits and attainments had been unmarked, unseen, unappreciated,—had been depreciated by the inhabitants of Nazareth, and were in their eyes as common and unnoticeable! How reprobate must have been these Nazarenes. Let us take heed lest we be worse even than they.

Jesus Christ is God manifest to man in the flesh. But the flesh which manifests and re-


veals to the opened eye, freed from its clay and its seals, the same flesh veils and hides the Godhead from sight, where the mists and blinds of the flesh and the world have not been cleared away by the Holy Spirit.

A prophet is without honour in his own city and house for three reasons. 1st. Rivalry exists among those who are brought up together, and indisposes us to approve of the distinction which is attained by our former associates and equals. Jealousy is a personal feeling. We do not feel jealous of the rise from the lowest origin of those whom we have not seen, and of whose successive advancements we read only in history or the newspapers. Judges have risen from low tradesmen's families, and bishops from charity schools. But we feel jealousy in such cases only when we have had personal knowledge and intercourse with the individuals; and then we are disposed to depreciate and deny the qualities and pretensions which have given occasion for such elevation. And what we wish to believe we readily believe, and see, and are assured of. 2nd. Familiarity breeds contempt, or diminishes admiration of what we might otherwise have greatly won-

dered at. The daily fall of manna, and the pillar of fire and of the cloud, ceased to awaken notice and to bring conviction of God's present and protecting providence over the Israelites in the wilderness. An outward miracle long past becomes in like manner as it were familiar by constant recollection, and the belief and confidence which it inspired gradually wears away or becomes fainter.

But more than anything, the flesh veils the spirit ; and all that belongs to the flesh,—which is always present, and always first strikes the eye and other senses, and hides, however little itself, a broad space in the distant horizon,—engrosses the sight almost entirely, and is not easily penetrated except by a very discerning, and intent, and much assisted vision. The outward habits of our Lord's life were the same as the outward habits of other men and of his own family. Ten hours is a day's work ; fourteen hours of twenty-four are spent in sleep, and rest, and meals,—in refreshment and relaxation. The inner man is shown in action ; and even in these ten hours of action how infrequently is the working of the mind shown by any outward indication. In the ten hours

of work our Lord performed the business of a carpenter. St. Mark says, "Is not this the carpenter?" If we were to see a man of no beauty or peculiar skill working as a workman at the most common and ordinary work, for all the working years of his life, till thirty years of age, how would it not be the greatest trial to us to believe that he was a prophet? that He was much more—that He was a divine person—that He was God with us? And it was expressly the part of the Redeemer's office to take the lowest possible form, and to perform the lowest and lowliest part, that so He might make the descent to human nature complete, and by entire abasement exalt himself again to that throne and glory which He before had with the Father. And this veil was too thick to the Nazarenes for them to see the Godhead through it. They could not, through the weakness and wants of the flesh, the sleep, the food, the weariness, the every-day work, and dust, and dirt, the poverty, and payment,—they could not penetrate and perceive the perfect and divine love to God and man, the perfect patience and obedience to his heavenly and to his seeming Father, which often spoke the most



loudly by solitude and silence, and shone most purely and evenly as light through a cloud.

The Nazarenes had this temptation and trial, of too familiar intercourse with the Immanuel; and they fell and were condemned under the temptation. But *a prophet is not without honour, save in his own country and in his own house.* It is a blessing to the unregenerate man to be without the privilege of a too close walk in the presence of God. We see the contrast presented to us in the two first verses of the next chapter. *Herod the tetrarch heard of the fame of Jesus, and he said, This is John the Baptist: he is risen from the dead, and therefore mighty works do shew forth themselves in him.* Herod was as wicked a man as lived in that generation. We do not hear that the Nazarenes were individually as wicked as this man. Yet Herod the tetrarch believed that Jesus was a prophet. He said, "This is John the Baptist, he is risen from the dead." Herod had not seen Jesus as yet; he had only heard of Him. Hearing of Him, he had only heard of his mighty works; for the ordinary actions and habits of men's lives are not reported abroad, or heard of out of their own city.

The Nazarenes knew all his ordinary daily habits: Herod had heard only of his wonderful works and miracles. Therefore he believed on Him. The wickedest man believed under the advantageous circumstances of want of personal acquaintance, and observation of ordinary occupations and habits.

We have a deep lesson and warning which we ought to derive from this passage in our Lord's history. We have no personal acquaintance with Jesus in his daily walk of life. We have no experimental knowledge of Christ in the flesh. "Though we have known Christ after the flesh, yet now henceforth know we Him no more" after the flesh (2 Cor. v. 16). This is a privilege. This is a prerogative which we have over the Nazarenes. Many would think that if they could see Christ in the flesh they would repent and believe, and shame the men of his generation by their faith and obedience. Nothing can be more mistaken. Jesus manifests God in the flesh; but his flesh is also a veil. We have Christ presented to us with great part of this veil withdrawn. The Nazarenes could not see Him through this veil. Herod confessed Him from not having his eyes

so blinded by this covering. But Herod repented not, and was reprobate in spite of his confession or belief. Let us take very earnest heed lest, hearing of the fame of Jesus in his words and works, and not meeting, like the Nazarenes, with the stumbling-block of his flesh, we nevertheless, doing worse than they, lose by daily familiarity our respect for the Spirit of Christ ; and relapsing, like Herod, be eaten not of fleshly worms, which torture only and consume the body, but the worm of hell which dieth not, and of its fire which never shall be quenched.

HOMILY XXIX.

MATTHEW XIV. 3—12.

3. For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife. 4. For John said unto him, It is not lawful for thee to have her. 5. And when he would have put him to death, he feared the multitude, because they counted him as a prophet. 6. But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. 7. Whereupon he promised with an oath to give her whatsoever she would ask. 8. And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger. 9. And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her. 10. And he sent, and beheaded John in the prison. 11. And his head was brought in a charger, and given to the damsel: and she brought it to her mother. 12. And his disciples came, and took up the body, and buried it, and went and told Jesus.

HEROD the tetrarch is the pattern of a thoroughly wicked man: a man dallying with sin, dallying with conscience; but giving the preference to sin in this debate; sinning in the face of light and of better knowledge; and

so falling from one wickedness to another, and at last to the worst—the murder of a man, a prophet, the greatest of prophets.

At the period of the coming of our Lord the world was immersed in unparalleled wickedness. It was learned, it was refined, it was governed by strict laws and a well-regulated police ; it was rich and luxurious. These, therefore, are not the security or groundwork, or the sign of moral goodness. These are thus shown to be consistent, if not connected, with profligacy in all its most gigantic proportions and shape. And Herod's family was one of the wickedest and most profligate of that profligate generation.

Herod the Great slew the infants to establish his family and throne in exclusion of the true King of Glory, the Messiah ; whom, in common with the rest of the world, he expected. He put his own son to death. On his own deathbed he ordered the chief of his lords and courtiers to execution.

His son, Herod the tetrarch, was a worthy descendant of such a family and father.

Yet this man had a conscience ; which sug-

gested to him a hope that John the Baptist, whom he had beheaded, had risen again : that so the evil of the act being purged and defeated by divine interference, some salvo might be found therein for the conscience which had only attempted, but not effectually completed, the evil act which he intended.

“ He heard John gladly,”—and heard many a powerful sermon preached by him,—hoping to have his inclination stirred up to something better, and self-denial made easier,—or virtue made easy without self-denial ; “ and he did many things ” (Mark vi. 20) at his suggestion.

Herod tried to serve two masters ; and became a memorable example that over the heart and services of such a one the world will gain ground, and that he will fall from sin to sin, till the worse master rule exclusive and predominant.

What was Herod's character ? He was given up to passion and pleasure, and sensual gratification. He committed adultery and incest, in Herodias, enticing her from his own brother, to indulge his licentious passion. He had his heart ravished by the performances of

a dancing girl: the pleasure of the minute eclipsing even the greater lust of power, and his habitual care and caution to preserve it.

“He feared the multitude.” Though a prince, and a ruler over multitudes,—though a warrior, he feared those multitudes over whom he tyrannized. His own conscience made him timid; and his oppressions made him a slave of his own slaves; having no higher standard or motive than the will and opinion of those whose actions he professed to govern. Religion alone can give solidity of purpose; and the desire to fulfil the will of One higher than, and independent of the body to be commanded, can alone give firmness of motive, and consistency of purpose, and indomitable courage.

Again, Herod performed his oath,—not for God and religion’s sake,—for God would never have obliged him to an act so contrary to religion and to right, and to the intention of his own promise; but “for their sakes which sat with him;” for the sake of public opinion; for the law of honour; the “honour” which cometh “from man,”—the “honour one of another.”

So Herod was a man degraded by sin : the slave of others and of his own evil passions. Though a ruler, he could not rule his own acts and his own spirit. He is the instance of a weak, miserable, pitiable man,—with all the means and instruments of power, and glory, and happiness, that earthly endowments could give him. But more than this, he had knowledge of what was right, and sinned against light and a better conscience. Therefore he had the greater sin ; more than if he had not been taught and acknowledged what was the right way. “ If I had not come and spoken unto them,” our Lord said, “ they had not had sin.” “ Herod feared John, knowing that he was a just man and an holy, and observed him.” (Mark vi. 20.) Herod desired to see and converse with Christ Himself ; and he actually saw, and “ questioned with Him in many words.” But it resulted only in a gratification of his curiosity, his unbelief, and his malice. And so his condemnation became complete and irretrievable. He fell from the endeavour to serve two masters, God and the world,—the lust of the flesh and the eye, and the pride of life,—to the fear of men,—to the love of worldly

opinion,—to the murder of the greatest of prophets,—to the rejection of the Saviour, the Lord of glory.

And his punishment even in this world was signal. He was deposed and ejected from his kingdom, and the applause and honour which he loved ; and banished, together with Herodias ; and died miserable in exile.

“So let all thine enemies perish, O Lord ; but let them that love thee be as the sun when he goeth forth in his might” (Judges v. 31); even the Sun of Righteousness, which is the Lord Jesus Christ.

HOMILY XXX.

MATTHEW XIV. 13—22.

13. When Jesus heard of it, he departed thence by ship into a desert place apart : and when the people had heard thereof, they followed him on foot out of the cities. 14. And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick. 15. And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past ; send the multitude away, that they may go into the villages, and buy themselves victuals. 16. But Jesus said unto them, They need not depart ; give ye them to eat. 17. And they say unto him, We have here but five loaves, and two fishes. 18. He said, Bring them hither to me. 19. And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. 20. And they did all eat, and were filled : and they took up of the fragments that remained twelve baskets full. 21. And they that had eaten were about five thousand men, beside women and children. 22. And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

Jesus said unto them, They need not depart ; give ye them to eat. In the first verse of this

chapter it is said that Herod heard of Jesus, and said it was John the Baptist risen from the dead. And afterwards the martyrdom of John is described. And then it is said (ver. 13), When Jesus heard of it, he departed thence into a desert place apart. It was likely that Herod, after that he had murdered John the Baptist, should seek for Jesus also, who had still higher pretensions; and here we learn that he did, in fact, hear of his fame, and have his anxious attention drawn to Him; and our Lord's disciples might well fear that they would be the next and immediate objects of the like bitter persecution. Herod was indeed conscience-stricken, and his belief that Jesus was John the Baptist risen again, might seem to be a sufficient security that he would not proceed to the still further impiety of murdering him a second time. But there is no measure or limit to a blinded conscience, to inordinate jealousy and ambition: as we see signally exemplified in the Scribes among the Jews, who confessed that a notable miracle was done, yet silenced the authors of it: who wished to put Lazarus to death, whom they knew was risen from the dead: who stifled the

mention of Christ's resurrection, when it was proved to them, by giving money and instructions to the soldiers to tell a lie concerning it. The disciples, therefore, might well be afraid that their own persecution would immediately follow upon John's death. We are also told by St. Mark, that Jesus' disciples had, at this time, just returned from their first commission to preach the Gospel; and our Lord told them to come with Him apart into a desert place awhile, for rest and privacy: for rest from toil, and privacy from persecution.

But they could have no rest; for the people followed them, and came thronging to them:—for there is no rest to those who preach the Gospel in truth and faithfulness: neither is there any wanted. The disciples knew not, till that time, that fresh exertions in God's Gospel bring fresh zeal and strength, and desire to begin again and go forward in the work; and that this zeal and power is ever renewed and self-increasing, and born again of itself like the phoenix;—"Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the Lord shall renew their strength; they shall mount up

with wings as eagles, they shall run and not be weary, and they shall walk and not faint." (Isa. xl. 30, 31.)

When the day was far spent, and the time,—that is the time of bodily refreshment was now past,—the disciples say to Jesus, "Send the multitudes away, that they may go into the villages, and buy themselves victuals. But Jesus said unto them, *they need not depart, give ye them to eat.*" Those who have once come voluntarily to the city of God and his storehouse, ought not to be sent back to their former dependency upon worldly support and comforts. The apostles of Jesus have the bread of life, have the "heap of corn in the earth," grown and gathered, and stored in the holy land, higher than the highest of all other heaps: the mere hills of human stores in comparison. But the disciples knew not, as yet, that they had such a treasure. That they were the stewards and dispensers of such never-failing food and riches could not be revealed to them by any human learning or experience,—for "Since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, what he hath

prepared for him that waiteth for Him" (Isa. lxiv. 4.)

The apostles up to this time had only preached the baptism of repentance. Our Lord had commissioned them, "Preach, saying, The kingdom of heaven is at hand." (Matt. x. 7.) "And they went out, and preached that men should repent." (Mark vi. 12.)

He bid them heal the sick, and cast out devils, in token that the habitation of the soul was to be cleansed, and its strength renewed for the reception of Christ and his Spirit. But now Jesus was about to reveal to them, and ordain them to teach the doctrines of the atonement, and the spiritual sacrifice of the Redeemer Himself; of whose sacrificed, dead, and risen flesh and blood, they and the whole world were to partake and be fed, to the death of sin, and of the flesh, and the world, in themselves, and the resurrection and saving of their souls.

They had followed him on foot, and outwent even his endeavour to rest from their importunity:—such as seek and follow after Christ with so great toil and contention, shall not be made or suffered to depart before He shall re-

veal Himself to them. They had forgotten and let pass the hour of dinner and human refreshment:—such as so despise and cast aside worldly support and sustenance, shall not be sent away to buy victuals for themselves; shall not be let depart without the bread of life: the spiritual food which is present and refreshes at every hour, and nourishes to life eternal.

But the multitudes that sought after Christ were only a remnant. They were fugitives with Christ from the noise, and comforts, and opinions, and persecutions of the world, into the desert. Our Lord had been persecuted from Judea. Now he was persecuted and fled from this more remote district of the once faithful and still chosen and richly favoured land. He departed by ship into a desert place apart. St. John says, “After this Jesus went over the sea of Galilee, which is the sea of Tiberias.” By this sea of Galilee was signified, Christ leaving the Jews and passing over to the Gentiles. He did not, as many think, cross over to the opposite side of the lake; but the expression as equally signifies his passing over the Gentile sea with his Church, and leading them into the desert.

The instruments with which Christ taught the doctrine of his atoning death, and the eating of this spiritual sacrifice, were five loaves and two fishes. The loaves signified and showed forth the Saviour's flesh stricken and stretched: the bread of life, kneaded and beaten, and marked with the baker's seal and impress, and baked in the fiery oven of the cross: and closed therein, as in the tomb. The fishes signed the resurrection of this body: the spiritual and heavenly flesh: which is risen again, and ascended into heaven; and yet is touched by faith, and pressed and eaten by the teeth of those who themselves live by faith in this Son of God, who died for us, and rose again for us, and is ascended into heaven for us: whither shall we also ascend who die with Him to sin and the world in this sacrament, and rise again with Him in it to the life of righteousness.

Jesus paid the ransom or tribute out of the mouth of "the fish that first cometh up," that is, Christ the Word of life, the first-fruits from the dead. Jonah was cast up to life again by a fish, as a token of the resurrection. The apostles became fishers of men to the resurrec-

tion in Christ ;—and Ezekiel says, that everything shall live whithersoever the rivers shall come, and there shall be a very great multitude of fish. (Ezek. xlvii. 9.)

We observed, that this multitude which Christ first fed, was the Gentile Church. The multitude were “about 5,000 :”—so were the number of vessels of gold and silver which were delivered to Ezra, and were returned to the Jews, who were redeemed from their captivity, 5,400. (Ezra i. 11.) These, then, were the pure and holy vessels of Christ’s redeemed Church, “filled” with this spiritual and heavenly food : and this Church was Gentile. And the five loaves and the 5,000 signify this, and its imperfections. But a richer feast remains behind. The remnants of these five loaves were twelve baskets full. These twelve baskets are for the twelve tribes of Israel ; for whom a richer and more perfect feast of doctrine and understanding of the mysteries of Christ’s death and resurrection is prepared, when the natural olive shall be again planted in the garden of Christ’s Church ; and the times of the Gentiles shall have been fulfilled.

The Gentile Church, though they have the

first, have not the highest feast. Christ will shortly constrain his disciples to go before Him again to the other side ; and those multitudes He will send away. But as a remnant of the Jewish Church were with Him when He passed over the Gentile sea, and fled with Him to the desert,—so a remnant of Gentiles will be faithful and follow Him, and lay hold of Him, even though He go back to the Jews. Let us each seek and strive and be watchful that we may be found among that small number. (John vi. 22, 24.)

HOMILY XXXI.

MATTHEW XIV. 22—36.

22. And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. 23. And when he had sent the multitudes away, he went up into a mountain apart to pray : and when the evening was come, he was there alone. 24. But the ship was now in the midst of the sea, tossed with waves : for the wind was contrary. 25. And in the fourth watch of the night Jesus went unto them, walking on the sea. 26. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit ; and they cried out for fear. 27. But straightway Jesus spake unto them, saying, Be of good cheer ; it is I ; be not afraid. 28. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. 29. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. 30. But when he saw the wind boisterous, he was afraid : and beginning to sink, he cried, saying, Lord, save me. 31. And immediately Jesus stretched forth his hand, and caught him, and said unto him. O thou of little faith, wherefore didst thou doubt ? 32. And when they were come into the ship, the wind ceased. 33. Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God. 34. And when they were gone over, they came into the land of Gennesaret. 35. And when the men of that place had know-

ledge of him, they sent out into all that country round about, and brought unto him all that were diseased ; 36. And besought him that they might only touch the hem of his garment : and as many as touched were made perfectly whole.

Our Lord had now, after the death of John the Baptist, and the ceasing of the law and the prophets, assumed the government of his church ; and having first exercised his office as shepherd of his flock, by feeding the five thousand with the five loaves and two fishes, He commanded his disciples to get into a ship, while he sent the multitudes away ; and then He went up into a mountain apart to pray.

The disciples in the ship represent the true church of God, the little church, who now, as when the whole church, even eight persons, were contained in the ark in the time of Noah, were contained in this one little ship. Thus the true church of God is always as it were a few, a small number, united together in the bonds of one love and one common purpose, in one little boat. "For strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." And this church of God is tossed and troubled on the waves and temptations of this troublesome world ; and

Christ in the meantime is ever gone up and is in the presence of God, interceding with his Father by his prayers for this his toiling and afflicted church. "Thou art gone up on high, thou hast led captivity captive, and received gifts for men,"—even the blessings and protection which Christ obtains for us. So the Son of God has done from the beginning of the world. But in the meantime, while Christ is in Heaven, and before He came and visited us, the world and the church have been troubled and tossed, and been unable by their own help to arrive at the desired haven ; to obtain happiness and heaven by their own means and exertions. They toil all night, and yet they make progress but a very few furlongs, they are still in the midst of the sea, and tossed with the waves ; for the winds are contrary to them, as, "Master we have toiled all night and have caught nothing." The world seek to save themselves by their own inventions. The Greeks and Gentiles sought to save themselves by wisdom and learning ; and at the end of many centuries they only discovered that God was undiscovered by them ; that they worshipped an unknown God. The Jews sought

to save themselves by their works, and ceremonies, &c. But God declared that He hated their new moons and feasts ; and that their sacrifices were an abomination to Him. At the end of generations they were only still deeper in the midst of the waves of the sea, and no nearer, and not so near to either shore as when they set out. Then cometh Jesus to them, when they are in their greatest distress ; in the evening of the world ; in the fourth watch of the night : which seems to represent our Saviour's coming at the end of four thousand years, or at the end of the world,—and He presents Himself to his church.

And how do his Church receive Him ? even his little chosen church, congregated in the one true and proper ship ? When they saw Him they were troubled, and said it is a spirit, and they cried out for fear. So the church of God, being immersed in carnal thoughts and views, and in the letter of God's word, could not see and receive its spirit ; they could not understand and receive Christ's new and spiritual teaching, and they cried out, " Away with Him."

But still there is no safety nor rest till they

recognize and receive Him. At length, after much communication,—as our Lord drew from St. Peter in the third year, and not till the third year of his preaching, that confession that He was the Christ,—then they receive Him into the ship, He is present with and accepted by his church; and immediately they, who till that time had toiled by night, and were no nearer to their end and object, are at the haven where they would be. Immediately on our confession of Christ, and of his entering into his church, and into each of our hearts by faith, we are arrived at our desired haven: though the moment before we were at the farthest distance off that ever we were.

But there is another incident, in this important and mysterious narration, intended for our instruction. *Peter answered and said, If it be Thou, bid me come unto Thee on the water. And He said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid: and beginning to sink, he cried, saying, Lord, save me.* In the ship there was rest and safety. But Peter was desirous of greater ventures, and must needs be desir-

ous to seek to go to Christ out of the ship. So, many among us desire and seek to go to Christ out of the little ship, out of the true and appointed church, and to seek Him by ways of our own invention, and by modes of worship which are not his, but our own. Now, we are not taught to say, that there is no salvation out of the exact pale of Christ's church, as established in the country in which we live, and as instructed and ministered to by his appointed teachers. When the disciples said, "We saw one casting out devils in thy name; and we forbad him, because he followeth not with us," Our Lord said, "Forbid him not: for he that is not against us is for us." Still our Lord, though He did not forbid him, did not say that there was no fault in the manner of this man's confession of him. Faith in Christ is the first and chief requisite and qualification of his disciples. But obedience is another essential qualification, and is necessary to render us perfect.

By making religion for ourselves, and going out of the sides of the little boat, we return by our own act to the dangers and temptations which the church and the world experienced

before the coming of our Lord, and the miserable uncertainties and failures of Grecian wisdom.

We must seek to, and remain with, and depend on the church established in this kingdom, and thus appointed by God, if we would have safety and security. Christ may and will save, stretching forth his hand, if we maintain our faith, and call upon Him, even while out of this ship. But such a faith is in sore danger and temptation while we are on such excursions of our own choosing and seeking, and it is often only to be awakened and kept alive by means of some imminent trials and danger. And even when Christ has thus acknowledged and saved us at our cry, He leads us back again into the chosen vessel of his established church; for it is as soon as we are entered into and are together with Him in the ship that the wind ceaseth, and we are immediately at the land and haven whither we are going.

HOMILY XXXII.

MATTHEW XV. 1—20.

1. Then came to Jesus Scribes and Pharisees, which were of Jerusalem, saying, 2. Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. 3. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? 4. For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. 5. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; 6. And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. 7. Ye hypocrites, well did Esaias prophecy of you, saying, 8. This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. 9. But in vain they do worship me, teaching for doctrines the commandments of men. 10. And he called the multitude, and said unto them, Hear, and understand: 11. Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. 12. Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? 13. But he answered and said, Every plant which my heavenly Father hath not planted, shall be rooted up. 14. Let them alone: they be blind leaders

of the blind. And if the blind lead the blind, both shall fall into the ditch. 15. Then answered Peter and said unto him, Declare unto us this parable. 16. And Jesus said, Are ye also yet without understanding? 17. Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? 18. But those things which proceed out of the mouth come forth from the heart; and they defile the man. 19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: 20. These are the things which defile a man: but to eat with unwashen hands defileth not a man.

MAN'S appetite is depraved by the fall, and ill-satisfied with the feast which God has provided him in his word and commandments. Being unable to perceive its fulness and its rich flavour, its height, and depth, and breadth, and infinite variety, we want some new thing, some addition, some change, something more solid and satisfying. So the Israelites in the wilderness loathed the manna, that light bread: though it was sweet to the taste, and it was fit for baking, and for seething, and they ground it in mills, and beat it in a mortar, and an omer of it was sufficient for every man. But they who cannot find fulness and variety in God's word must have additions to it, and make commandments and ordinances of their own, to fill up and satisfy their own minds'

vacancy. And these additions are framed and flavoured to suit the appetites of those who make them for themselves ; and as it is the depravity of their tastes which makes them dissatisfied and to loathe God's revelation, these additions which are suited and adapted to those tastes are consequently depraved.

The Jews had made very multitudinous additions to the ceremonial of God's law ; and to give them the sanction which they required for them, as being both suited to their desires and at variance with God's written will, they feigned this invention,—that God had communicated this supplementary knowledge to Moses, for explanation of his written commands and ordinances, and that Moses had handed them down by word of mouth through the elders and teachers,—therefore they were called the unwritten law and the traditions. In the instance that our Lord refers to they had conceived this subtile invention, by which they affected to carry out one written law by a formal and traditional application, but in effect abused and perverted it, and wholly set aside another positive command, suiting them to their selfish and sinful desires by their tradition.

God had allowed them to dedicate and devote portions of their worldly substance to himself. They invented the mode of dedicating their goods prospectively, so that they were to fall to the sacred treasury after their own death. Meanwhile they used and enjoyed them for their life : but still they were dedicated ; and as being dedicated, and God's, they applied to them a rule, that what was God's and not their own was not any longer subject to the law, that of their substance they ought to support their parents. So they gave to God what was not their own, but their children's,—for God has said, a man may carry nothing away with him when he dieth : and still they retained it for their own use who made pretence and a merit of giving it ; but not for the use or help of those to whom God had given an express right, and interest, and title in it.

And they who thus robbed God, their heavenly parent, and their earthly parents, who were as their God upon earth, from whom probably they derived everything belonging to them,—their life, at all events, by which they possessed and enjoyed those goods,—and those goods themselves, of which they grudged a

small return for life and nurture and the possession of everything,—these lawgivers, who made laws and were judges for themselves, made rules for washing pots, and cups, and dishes, their faces, their hands, and their feet, and then adjudged themselves to merit and reward, and to salvation, for observing them.

It is needful we should know what are the real uses and true value of ceremonies and observances. Ceremonies have no saving value or merit, or power to make us holy. Yet they have their use in bringing before us, and keeping in mind, the true meritorious means and instruments of holiness and salvation. To this purpose, and in this manner, they become perpetual mementoes, and a kind of standing types of the graces which they represent:—as washing with water, and white vestments, of purification and holiness; the breaking of bread, of Christ's body broken; the eating bread and wine, of the applying Christ's sacrifice and sufferings to our souls and consciences.

Secondly, they have their use in keeping up feelings of reverence. All things which we respect will be performed with solemnity and regularity; and solemnity in any acts which

constantly recur must necessarily lead to similarity of form and mode, and exact repetition ; and when multitudes are to act together, solemnity absolutely requires exact rule and habitual exercise of one method, otherwise all is confusion and distraction, and looking to the outward act, and watching the instrument. And nothing is so solemn as congregational worship, or so strong or imposing as the co-operating act and consenting will and voice of the multitude. Let all things, says St. Paul, be done decently and in order : and order, whether in one or many, requires form and ceremony. Such forms also are especially chosen as show and promote reverence ; such are kneeling in prayer, standing in praise and psalmody, bowing at the name of Jesus.

Thirdly and lastly, ceremony is an act and exercise of obedience. If all things are to be done by order and rule, some one must prescribe this rule. Some ceremonies and rules are prescribed by God, to whom we obey in performing them. The method and forms of these, and others which require to be added, are regulated by human authorities ; and by obeying these, especially those which are prescribed by

the ecclesiastical body, our pastors and masters in the Church, we show obedience to God who placed them in authority, and exercise that virtue of humility which is highly commended and acceptable.

These are the three uses of ceremonies. Now let us turn to the abuses. Ceremonies are an abuse if they become numerous. They then take time and thought, and occupy so much attention, that it is next to impossible but that we should esteem them as instruments of salvation. This the Pharisees did. Our Lord has taught us at once that ceremonies are needed, and also that they ought to be few; for He has instituted a very few himself; and of these, two only are fixed as actually necessary for the salvation of every one.

They are still more abused when they are employed as real substitutes for acts of obedience and holiness: for faith, hope, and charity: the keeping the commandments of God: the religion of the soul and heart:—such often are pilgrimages and paternosters, and such may be crossings, and fastings, and avoidance of social meetings and amusements, and daily services. The Sacramentarians exactly parallel

the Pharisees. The Pharisees were offended because our Lord said, that that which went into the mouth and out into the draught, did not defile the man. The Sacramentarians are offended because we say, that that which goeth into the mouth and out into the draught does not cleanse the man and sanctify him.

There are then two principal classes of ceremonies : One is the law of man, which is not evil on that account ; but it may be our duty to observe them, for signs and symbols, for obedience and for reverence. But we must guard that they be not too numerous and engrossing ; and above all that they be not made substitutes for, or instruments of, salvation or holiness ; and we must discard them if they tend towards these abuses. The other is the law of God ; which we are bound to observe and follow under all ordinary circumstances. Yet even these are not absolutely necessary in the outward act, if the heart is an active performer in will and desire, and in inward faith and sincerity. For as ceremony cannot save, neither is it necessary to salvation.

But let us beware lest we multiply ceremonies inordinately, or throw them off altogether. If

we quite despise and discard them because they are weak and feeble, we risk falling into pride towards God as towards man, and are on this precipice. Christ has said, the Scribes and Pharisees sit in Moses' seat ; whatsoever therefore they command you, that observe and do. If we multiply observances, which are human ordinances, we fall in danger of receiving the commands of men as doctrines, of filling up our minds and lives with that which has in it the leaven of the fall, and of human corruption,—which must in that case contend with and control, and cast out that which has God's pure and perfect stamp and mould,—and we shall make the word of God of none effect by our traditions.

HOMILY XXXIII.

MATTHEW XV. 21—28.

21. Then Jesus went thence, and departed into the coasts of Tyre and Sidon. 22. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David ; my daughter is grievously vexed with a devil. 23. But he answered her not a word. And his disciples came and besought him, saying, Send her away ; for she crieth after us. 24. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. 25. Then came she and worshipped him, saying Lord, help me. 26. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. 27. And she said, Truth, Lord : yet the dogs eat of the crumbs which fall from their master's table. 28. Then Jesus answered and said unto her, O woman, great is thy faith : be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

OUR Lord had, in the former part of this chapter, been reasoning with the Scribes and Pharisees, and reproving them for their traditions and outward acts and ceremonies, which they put in the place of God's laws, and made

them not only the signs, but the instruments and price of acceptance and salvation.

But our Lord said of these men, *This people draweth nigh unto me with their mouth, and honoureth me with their lips ; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men.* (Ver. 8, 9.) The commandments of men always apply to and prescribe outward acts. For God only seeth the heart ; and He speaks to the heart ; and He listens to the thoughts and language of the heart : which proceed out of the mouth in praise or blasphemy, in adoration or unbelief, in humble confession or in proud boastings.

Those who trust in ceremonies or outward observances, those who trust in country and parentage, and in the place of their birth, for entrance into God's Church, these are not the true Israel, the inheritors of the kingdom of heaven ; and our Lord Jesus Christ proceeds to show this by an example and a miracle.

Then Jesus departed thence,—having so condemned and rejected the Jews,—and went into the coast of Tyre and Sidon. This was the heathen world : the region of outward dark-

ness, and the shadow of death : the place of dogs and unclean beasts,—“for without are dogs, and sorcerers, and whoremongers, and murderers” (Rev. xxii. 15) ; and the Jews considered that all inhabitants of Tyre and Sidon were such, by reason of the place of their birth and residence, while they themselves were clean beasts by virtue of their inheritance in the tribes of Israel. *And, behold, a woman of Canaan came out of the same coasts, and cried unto Him, saying, Have mercy on me, O Lord, thou Son of David ; my daughter is grievously vexed with a devil.* This woman and her daughter represented the heathen church, immersed in the commerce of this world, and possessed with the spirit of the evil one, to which the world had been in bondage since the fall of man in Adam. *And he answered her not a word.* Christ, for the time and occasion placing himself in the position of the Jew,—the more by his assuming this part to give effect to the scene about to be enacted, and to become convinced and convicted, as it were, in his own person, as the Jew, of error in his assumption,—refuses to preach to or hold converse with such as these :—*Send her*

away, say his disciples; and *I am not sent*, says our Lord, *but unto the lost sheep of the house of Israel*. The Scribes and Pharisees who had come to our Lord with these pretensions to sanctity and pureness, “were of Jerusalem” (ver. 1): that holy city, that vineyard and garden of God, that Sion upon which God had set his love:—and therefore they thought, by virtue of this very locality, that they were the true Israel, the chosen and accepted of God. Therefore our Lord, assuming their language and pretensions, says, “I am not sent but unto the house of Israel,” from whose pale you are an outcast and an exile.

But the true seed and circumcision of Israel is within us. If the kingdom of God is within us, the true and genuine costume and robe of the Israelite, the fringes, the phylactery, the frontlet, the signet, these are inward, and in the heart,—clothing the language of the lips with faith, hope, and love, and proceeding from the mouth in fervent praise and prayer, with confession, and contrition, and sincerity. If out of the heart proceed evil thoughts, murders, adulteries, fornications, and all uncleanness, by which we shall be condemned, out of

the heart also, by the mouth, proceed all good and acceptable thoughts, of faith, and love, and purity, and humble confession of sins, by which we shall be justified. In such way did this woman of Canaan prove herself to be a tree planted in the garden of God's Church, a lamb in Christ's fold, a true Israelite.

Our Lord had repelled her approaches and her solicitations twice; and still she continued to persevere, with that importunity which God, by our Lord, has said that He will accept, and listen, and yield to. *Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table.* The Jews had claimed for themselves to be lambs of God's fold, because they had been led by Moses and Joshua into the temporal Canaan; but this woman confessed that she was a dog, and unworthy of any blessing or spiritual inheritance. The Jews claimed to be children, because they were Abraham's seed in the flesh, and because they had ate of the manna they thought

themselves entitled to the whole loaves of God's table and storehouse ; but this woman only asked for crumbs fallen off, and shaken out, after the meal of which she was not worthy to be a partaker, being deservedly an outcast. The Jews thought themselves clean in body, soul, and spirit, by the ceremonies and washings of their law and their traditions, and meet attendance at God's table and throne ;—but this woman confessed that her daughter, the Gentile church, was possessed and grievously vexed with a devil : the sin of Adam was inherent and deeply fixed in her. The Jews had no need of a Saviour to better their title to that which they had already by right and inheritance, and the merit of their own works and deservings ;—the Gentile church, prostrate and humble in the confession and knowledge of its sin and ignorance, said, Lord help me, —be thou my deliverer from the bondage of sin and death and the devil, my Saviour and Redeemer.

The Gentile world was saved and brought into the inheritance, and made the true Church by faith ;—and faith cometh by humility ; and humility by suffering, and want, and humilia-

tion. Prosperity, and the possession of God's promises and favour, which they persuaded themselves they were exclusively entitled to, and the pride, the spiritual pride which grew out of them, quenched their faith in God and his Christ:—these created in them a faith in themselves, which is the most opposite of anything to faith in God and Christ, which co-exist only with humility and confession of sin, and of our own helplessness and utter unworthiness. "Be not high-minded, but fear." If God spared not his own beloved Israel in the flesh, but cast them off because of their pride and unbelief, surely He will much more cast off the Gentile Church, who are but children by adoption, if they also lose their only title, of faith and humiliation and suffering, and become vain and spiritually proud, and immersed in worldly wealth and enjoyment, and set themselves up as able and acceptable in the sight of God, by their own merits and powers, and not through Christ and Christ only, and by Him and his Spirit.

Man is now bent upon worshipping man, as much as ever since the world was created. The capacity of man's mind to compass all

knowledge, if it be but duly educated ; the capability of governments and social regulations to create all that is good and virtuous, and all happiness ; the power of money, which is man's creation, to procure all that is powerful and useful ; and all these, by man's own abilities and efforts : causing the high eulogy and estimation of the dignity of human nature, which is in every mouth, and "faith in man," which is the new and growing faith,—and all which results in man-worship and man-love,—instead of faith in God, and the worship and love of God :—these are the signs and symptoms which show and warn us of the decline of that faith by which the Gentile Church was brought in, and which, while we claim for ourselves the exclusive loaves as sons, seem to go far to disentitle us to the crumbs bestowed on those who humble themselves as dogs under their Lord and Master's table.

HOMILY XXXIV.

MATTHEW XV. 29—39.

29. And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there. 30. And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: 31. Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel. 32. Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way. 33. And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? 34. And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes. 35. And he commanded the multitude to sit down on the ground. 36. And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude. 37. And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full. 38. And they that did eat were four thousand men, beside women and children. 39. And he sent away the multitude, and took ship, and came into the coasts of Magdala.

IN the fourteenth chapter of St. Matthew we read the description of our Lord's miracle of the feeding of the five thousand with five loaves and two fishes. And we there explained that the loaves signified the flesh and body of Christ, and that the fishes signified that it was his risen body, which He gave for the food and the life of all the world. We now come to a miracle of a similar description, and which appears at first sight to be a mere repetition of the former miracle and type. But when considered, it will be found to contain some special and distinct significations, and principles of instruction. The first miracle signed the giving of Christ to his church ;—this second miracle signs the giving of the second, the crowning gift, the gift of the Holy Spirit to his church. These are the two great gifts and purchases of Christ's crucifixion and redemption ; the first, the grace of our Lord Jesus Christ, and the communion of Himself and his atoning body, and the satisfaction for sin, inherent and committed, by his merits ; the second, is the fellowship of the Holy Ghost, the sanctification of the redeemed church and his elect, so as to make each member of it holy, and pure, and

clean, and fit for reception and entrance into the heavenly kingdom.

The scene of this sign and work is the same as the last, namely, in the Gentile world ; for our Lord had just come from the coasts of Tyre and Sidon, where he had healed the daughter of the woman of Canaan, representing the Gentile church, by humility, confession, and faith. And He now came down from thence to the sea of Galilee ; and it was to the further or eastern side of that sea, for He afterwards came across to the town of Magdala, which was on the western shore of the lake (ver. 39). And He went up into a mountain and sat ; signifying his throne the church, now victorious, exalted, and triumphant,—and in peace.

And great multitudes came unto Him, and brought with them the lame, and blind, and dumb, and maimed, and many others, and cast them down at Jesus' feet, and He healed them,—to signify, that Christ Jesus first redeems us, who confess ourselves at his feet, from all our manifold and deadly sins, before He feeds us with his spirit of holiness and comfort, and sanctifies us to be true Nazarites and priests, to wait and do service in his temple.

This vast multitude of the Gentile church,—of the family of Japhet, which was to be enlarged greatly, and to dwell in the tents or temple of Shem,—seeing themselves so ransomed and redeemed from the yoke of sin, glorified the God of Israel,—of the children of Abraham, and of them after the flesh who had rejected Him.

Then Jesus called his disciples unto Him, and said, I have compassion on the multitude, for they have now been with me three days. The three days are the three ages of the world ; in the first of which, in paradise, Adam sought to redeem himself, to make himself and his posterity as gods, by eating of the tree of knowledge ; the second, of the Jews and the Mosaic dispensation, in which the Scribes and Pharisees taught the multitudes that ceremonies and outward observances could feed the soul, and redeem them to God's favour ; and so they fell into the depths of pride, and through pride into unbelief. The third age is the era of Christ's advent, in which, though the believing disciples enjoyed the benefits of Christ's death and resurrection, yet for forty days they had to wait for the going up on high, to receive and

send down to mankind the gifts of the Holy Spirit. But even this was imperfect ; and to the end of this generation and dispensation we must wait in trial and pilgrimage, answering to the forty days of waiting by the apostles, and forty years in the wilderness, and four hundred years of the Israelites, before the final outpouring of the Spirit will be vouchsafed to the world, in all its fulness and completeness. So that there is not bread sufficient “to fill so great a multitude” (ver. 33).

And his disciples say unto Him, Whence should we have so much bread in the wilderness ? The wilderness is this world of sin and worldliness : whereon no rain of God’s word descends, and there is no production or growth, but of thorns and briars. Of these, which are riches, and the cares of this world, as our Lord explains in the parable of the sower, there are enough and an abundance, and in them the world is revelling and rejoicing. But briars and thorns produce no good and nourishing fruit. Their berries, though abundant, are unsatisfying ; and still the multitude in this wilderness of the world, with all their expectation, “have nothing to eat.”

But Christ will not send those who hunger and thirst after Him *away fasting*.

Jesus saith unto them, How many loaves have ye ? and they said, Seven. Now we are come to the distinctive sign of this second miracle of the feeding. The number seven, signifies the graces and manifold gifts of the Holy Spirit. When the Holy Spirit was signified in the ancient and Mosaic sacrifices, seven victims were offered. The candlestick, which signified the illumination of God's Holy Spirit in his church, had seven lamps burning upon its seven branches ; and these branches were all united in one stem, and the candlestick was all made of one piece of gold, to signify that all the manifold gifts and graces are one, and proceed from and are bound together in the unity of the same spirit. This unity of the manifold graces of the Holy Spirit, is expressed in the 1 Cor. xii. 4—11. " Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to

one is given by the Spirit the word of wisdom : to another the word of knowledge by the same Spirit ; to another faith by the same Spirit : to another the gifts of healing by the same Spirit ; to another the working of miracles : to another prophecy ; to another discerning of spirits ; to another divers kinds of tongues ; to another the interpretation of tongues : But all these worketh that one and the self-same Spirit, dividing to every man severally as he will."

The seven loaves then are the seven Spirits of God (Rev. iv. 5), the sanctifying graces which are without measure or number. And there were *a few little fishes*. We explained the fishes in the former miracle to signify that it was Christ's risen body which He gave for food to his church. And the number "two" signified that that was the communion of the second Person of the Trinity—the Son of God,—who was signed by the number two, and was represented whenever two victims were offered in sacrifice. But here the number of the fishes is indefinite ; there were "a few small fishes,"—to shew that this grace also was the fruits of Christ's resurrection and ascen-

sion ; but the number was several, like the spiritual graces.

And He commanded the multitude to sit down on the ground. We wait with humbleness and patience for God's blessings ; they are not at all of our own earnings or deservings. As God often enjoined on the Jews, in quietness and confidence is your strength. Your strength is to sit still.

And they did all eat and were filled. The fruits of the wilderness of the world do not allay hunger, but only increase and inflame desire and appetite. The spiritual food and gifts are sufficient and satisfying.

The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. (Gal. v. 22.) These are satisfying to the soul which hungers after righteousness ; and though they produce appetite and more fervent desire, yet they continually increase themselves, and constantly satisfy the appetite which they create. The graces in the beginning are sevenfold, that is, they are innumerable ; but though these innumerable graces are imparted and eaten, yet *seven baskets full*, the same sevenfold or innumerable graces

remain, ever multiplying like the widow's oil, so long as there are vessels, and hearts, and souls, and appetites to receive them, and are enough for all the increasing appetites of those who have already tasted, and of those who ever shall wish to taste to the end of time and eternity.

And they that did eat were four thousand men. This signs and signifies the four corners of the earth. It is when the whole world is converted and comes to Christ to be healed and nourished with the bread of his crucified body, and the blood of his redemption, and not till then, that the fulness of the blessing of Christ's Spirit will be poured out, and the dispensation of the Spirit will be perfected. And the four thousand may also signify the fulness and perfection of that time. Till then we have but an imperfect perception of what the dispensation of the Spirit is. No one has a knowledge of human, much less of divine things, except by experience. And "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (1 Cor. ii. 9.) But we may have a foretaste of this blessed dis-

pensation ; we have an earnest of this Spirit ; and every foretaste increases knowledge, and increases appetite, and also increases the bread and fills the basket from which we look to be further fed, and more fully satisfied.

Oh, taste then, and see how gracious the Lord is. He satisfieth the empty soul, and filleth the hungry soul with goodness. Blessed are they that do hunger and thirst after righteousness, for they shall be filled. Oh, taste and see, by faith, and humility, and confession, and contrition, how gracious the Lord is ; blessed is the man that trusteth in Him. The outpouring of the Holy Spirit will not be till the end of the forty years' pilgrimage. But the times and seasons are in our heart ; and all times are present and complete in the perfect Christian. Let us hasten the time then within us ; let us look for and hasten to the coming of the Lord. To some, and to such as are so doing, He will come quickly. Even so come, Lord Jesus !

HOMILY XXXV.

MATTHEW XVI. 1—20.

1. The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. 2. He answered and said unto them, When it is evening, ye say, 'It will be fair weather : for the sky is red. 3. And in the morning, It will be foul weather to day : for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky ; but can ye not discern the signs of the times? 4. A wicked and adulterous generation seeketh after a sign ; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed. 5. And when his disciples were come to the other side, they had forgotten to take bread. 6. Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. 7. And they reasoned among themselves, saying, It is because we have taken no bread. 8. Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? 9. Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? 10. Neither the seven loaves of the four thousand, and how many baskets ye took up? 11. How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? 12. Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees. 13. When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? 14. And they said, Some

say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. 15. He saith unto them, But whom say ye that I am? 16. And Simon Peter answered and said, Thou art the Christ, the Son of the living God. 17. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. 18. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. 19. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. 20. Then charged he his disciples that they should tell no man that he was Jesus the Christ.

OUR Lord had just come over the sea of Galilee to the coasts of Palestine, after the performance of the miracle of the seven loaves and the four thousand;—and He had not long before performed the like miracle of the five loaves and the five thousand, in nearly the same region. The people who had partaken of and received the benefit of these miracles, followed Him, and were no doubt loud in their praises of the bountiful and beneficent hand, and the mighty Worker who had wrought these wonders in their sight and for their comfort. We read in St. John (vi. 16) that for these miracles and blessings the receivers of them were desirous to take Him by force and to make Him a king.

The Pharisees and the Sadducees despised and derided the low taste of the vulgar multitude, who could be so captivated by a mere material and earthly miracle ; such as, perhaps, a magician or conjuror might deceive them with, or one working by the devil's aid and permission might catch souls by to their perdition. The Pharisees and Sadducees, therefore, thought that their minds were more elevated ; that their religion and ideas were much raised above such mere earthly and sublunary signs and objects. *They* sought, therefore, of our Lord a sign from *heaven* : something of more difficult performance, and of a more certain evidence and consequence. What their minds were set upon we learn from St. John, viz., the manna in the desert to the Israelites : " Our fathers did eat manna in the desert ; as it is written, He gave them bread from *heaven* to eat." (John vi. 31.) This, or such as this, they thought, if repeated, would be a worthy and sufficient proof that Jesus was really the Christ of God, the Messiah.

But our Lord instructed them that they also were wrong and ignorant in seeking such a sign, and supposing that such a sign was sent from or really seen in heaven : for that neither

the loaves that were multiplied for the multitude in the desert, nor the manna that fell round about the camp for the Israelites in the wilderness, were bread from heaven, or heavenly signs: for that these were both of them parts and products of the material earth and heaven, and the visible creation;—but that the real sign and bread from heaven was himself (St. John vi. 51); and that the real heaven, and therefore all the true signs from heaven, were inward, and invisible, and in the heart: to be seen not by the bodily eye, but by the soul's eye and the eye of faith. "I am the bread which came down from heaven:" "my Father which is in heaven:" "the Son of man which is in heaven:" "the kingdom of God, or of heaven, is within you."

How is it, says our Lord, "That ye cannot discern the signs of these times?" The sign of these times was Jesus,—the meek, the mild, the merciful, the loving, the mourning, the persecuted, the suffering, the crucified, and dead, and buried in heart, the risen and ascended in spirit,—the antitype of Jonas.

The signs of the former times were quite different from the signs now present, and to be seen. The signs of the law and the prophets

were outward. In those times sacrifices were ceremonial, and worship was outward to the eye ; but now the sacrifice is of the heart. Bread was brought to the bodily appetite, and the dead were raised, the leper was healed, and meal was multiplied ; but these were not signs of the time of Christ. Then prophets wore a rough garment of camels' hair to catch the eyes of the multitude : prophets were mad in their prophesying,—as Saul lay all night upon the earth without his robes : one cut off his hair : another wore a yoke : another went naked and barefoot ; but these were not signs of the time of the Messiah. And what then were those signs ? “He shall not strive, nor cry ; neither shall any man hear his voice in the streets.” “Learn of me, for I am meek and lowly in heart.” “Blessed are they that mourn : blessed are the poor in spirit : blessed are the meek : blessed are the pure in heart : blessed are the persecuted for righteousness.” “To the poor the Gospel is preached.” This is the sign of these times ; of the time of Christ ; and Jesus himself is this sign. In no one but himself is seen or found the true mourner : the perfectly pure in heart : the

utterly poor in spirit: the really persecuted for righteousness. This is a true and real sign from heaven: and this is the true sign of the Son of man in heaven.

Our Lord had found both those who had fed of the loaves, and those who looked a second time for the manna, alike incapable of seeing the true sign. "Verily I say unto you, ye seek me not because ye *saw*" (*i. e.* understood) "the miracles, but because ye did eat of the loaves." (John vi. 26.) "Ye cannot discern the signs of these times." Our Lord, therefore, looked round to see whether there were any that would understand the signs of the times: or whether all his workings and shinings were still in vain. "And He sighed deeply in his spirit." (Mark viii. 12.) And finding that both the ignorant and unlettered multitude, and the learned Pharisee and Sadducee, were alike incapable of opening their eyes or having them opened to the truth,—He looks round upon his little band of twelve disciples and apostles, to see if they, or if there be any one of them, who after two years teaching and tending,—as the nurse the child, as the teacher the apprentice,—if there be haply any one of them who could yet and now discern the light and

the truth, and see the true sign, which had been so long held before their eyes, and been present to them.

Twice he assayed the disciples, by two different trials and questions. Once they failed, all of them, to answer to the test applied by the tenderest application. The second time, one, and one only among them, is found who could see the sign of the Son of man, and could discern the light, after two years of familiar intercourse and illumination by it.

Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. And they reasoned among themselves, saying, It is because we have taken no bread. But Jesus said unto them, O ye of little faith, Do ye not understand, or even remember the five loaves of the five thousand, or the seven loaves of the four thousand, and how many baskets ye took up? Then they understood that he bade them beware of the doctrine of the Pharisees and Sadducees. The doctrine of the Pharisees and Sadducees was that of outward ceremonies and acts; and such, therefore, were also the signs which they required. Our Lord would lead the minds and regards of his dis-

ciples from the material world and heavens, to the heaven that is within us: where the true sign of the Son of man is to be seen, and where He sits enthroned and is enshrined in clouds of darkness and light,—in the dark and bright clouds of parables,—in the mystery of spiritual light and illumination.

Our Lord's disciples all failed on this first test. They had not, any of them, yet received the spirit of this heavenly illumination.

Therefore our Lord withdrew them still farther apart from the world, and the familiar attachments of place and kindred. The wilderness of Galilee had not weaned their minds from the outward world: He assayed them again in the still greater retirement of Cesarea Philippi (Dan): where all around them was idolatry and heathenism, and where they could feel nothing in common with the world, which to their own eyes was presented in all the features and characters which were abhorrent and repulsive. There, with a forlorn and tender expectation, and anxious interest, He inquires of them again, *Whom say ye that I am?* One and one only did and could answer Him who was in heaven,—who was veiled in a cloud and shrouded in the parable of flesh:—

one only, Simon Peter, could answer Him, "Thou art the Christ." *Thou art the Christ, the Son of the living God. And Jesus answered and said unto Peter, Blessed art thou Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.* Peter saw the sign of the Son of man in heaven. And what was this sign? It was not in the wind which divided the Red Sea: it was not in the earthquake which clave the earth asunder under the rebellious Korah: it was not in the fire which burned on the summit of Mount Sinai, with the sound of the trump proclaiming the Lord, and terror to those who approached to his divine majesty; but it was the still small breath of the Spirit dividing the heart: the earthquake of contrition riving the conscience: the fire of love melting the stumbling-stone of self; and all these shaking from its foundations of clay the Babel town of pride, and digging deep in the rock the new groundwork of humility. "Learn of me, for I am meek and lowly." "He shall not strive, nor cry: neither shall any man hear his voice in the streets." "Blessed are the poor in spirit: blessed are they that mourn: blessed are the meek: blessed are the

pure in heart." These are the signs of Christ the Son of man : the signs of Christ the Son of God ; these are the signs of heaven,—which were never found, or to be perfectly found, except in Jesus the Son of God on earth, in Jesus the Son of man in heaven : who is himself the sign of the Son of God and the Son of man in heaven : seen first and alone by Peter, who saw the Father in the Son : to whom the Father in heaven had revealed the Son, who, in his poverty, humility, love, and meekness, self-suffering and purity, was the only true sign of the Son of man in himself, that is, in heaven.

St. Mark, that is St. Peter himself (as is supposed) inserts and adds here a wonderful and notable miracle ; which is an instance of the method in which our Lord introduced all his greatest works of an inward and spiritual nature, by some sign or symbol of an outward and earthly kind, as a prelude and preparation for the inward act : to be, as it were, a key to the heavenly mystery. "They bring a blind man unto Him, and besought Him to touch him. And He took the blind man by the hand, and led him out of the town ; and when He had spit on his eyes, and put his hands upon him, He asked him if he saw ought. And he looked

up, and said, I see men, as trees, walking. After that, He put his hands again upon his eyes, and made him look up : and he was restored, and saw every man clearly. And He sent him away to his house, saying, Neither go into the town, nor tell it to any in the town." (Mark viii. 22—26.) This is a symbol and sign of the manner in which the disciples eyes were gradually opened to the revelation of the great mystery, the object and effort of spiritual sight, that Jesus the Son of Mary and Joseph, the swaddled, suffering, humble, ministering Jesus, the Son of man on earth—was Christ, the Son of the Most High—Christ the Son of God, incarnate in the flesh : the sign of the Son of man, and the Son of man in heaven. The parallel is exact in all its particulars. He led the blind man out of the town. So He led the disciples out of Judea and Galilee into Cesarea Philippi. He put of the healing moisture of his own mouth upon their spiritual eyes, and taught them that by the name of bread and loaves for the body, He spake of food for the soul :—"then understood they how that He bade them beware of the doctrine : " they saw a little : they saw the first sign of the Son of man, the Son of God in the flesh ; they

saw men as trees walking. "After that He put his hands," his spiritual touch, "again upon his eyes," upon the eyes of Peter's mind, "and made him look up." He asked him again if he saw ought: He asked him what *he* saw. Some saw John the Baptist, some Elias, others saw Jeremias, or one of the prophets. They saw men only. They saw the Son of God only as a production of the earth. "But whom see ye that I am?" St. Peter answered, I see the Christ, the sign of the Son of man, the Son of the living God. "*He saw every man clearly.*" "And He sent him away to his house, saying, Neither go into the town, nor tell it to any in the town." (Mark viii. 25, 26.) "Then charged He his disciples that they should tell no man that He was Jesus the Christ." The world and worldly men are not worthy, are not able to be partakers of this great revelation and mystery. Where earthly and carnal hopes and joys are builded up, and occupy the ground of the heart, there is no room for God's temple,—the vision of his Christ and the heavenly city: "For in the place wherein the Highest beginneth to shew his city, there can no man's building be able to stand." (2 Esdras x. 54. See the whole of chapters ix. and x.)

Seeing then the blindness of the Jews, and the still partial blindness of the other disciples, who could only see Jesus as a being of earth, though gifted with miraculous movements and divine graces, let us take heed that we lose not the perception of the signs of these our times. The first disciples saw wonders, and signs, and blessings, which the prophets and saints of old were not permitted to see, and which the angels desired to look into. The disciples saw the opening only of the First Seal. But there has been the unfolding of a whole revelation since ; and now, perhaps, the seventh seal is already opening ; and the temple of the tabernacle of God may be opening in heaven ; and there may be seen the sign of the Son of man, and the ark of his testament in heaven. We live by faith. Let us walk by faith and hope and in charity. It is given to those who do his will to know of the doctrine. By practising all the graces of the Sermon on the Mountain, we shall have our eyes completely opened to see the sign of the Son of man : for this is heaven ;—for we shall be with Him, and in Him, and see Him as He is, and be with Him where He is, which is in heaven.

HOMILY XXXVI.

MATTHEW XVI. 21—28.

21. From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and Chief Priests and Scribes, and be killed, and be raised again the third day. 22. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord : this shall not be unto thee. 23. But he turned, and said unto Peter, Get thee behind me, Satan : thou art an offence unto me : for thou savourest not the things that be of God, but those that be of men. 24. Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. 25. For whosoever will save his life shall lose it : and whosoever will lose his life for my sake shall find it. 26. For what is a man profited, if he shall gain the whole world, and lose his own soul ? or what shall a man give in exchange for his soul ? 27. For the Son of man shall come in the glory of his Father with his angels ; and then he shall reward every man according to his works. 28. Verily I say unto you, There be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom.

Jesus had up to this time forborne to acquaint his disciples with the true nature of his

mission and of his kingdom. He had suffered them to go on in the false expectation that He and they were to attain to temporal power and honour, and so had drawn and attached them to Him, and gained the opportunity of educating them gradually, and bringing them to a closer attachment and to a more real and familiar knowledge of Him ; and so He had brought them at length to the confession and conviction that He was the Christ, the Son of God, incarnate upon earth and among men. From that time forth, and not till then,—after two years, and when only one other year yet remained of his ministry,—He began to show unto his disciples that He must suffer many things. Hitherto He had fed them with milk and not with strong meat. He had suffered them to lead a comparatively quiet and easy life ; He had not even required them to fast as did the disciples of the Pharisees and of John the Baptist, knowing, as He himself instructed them, that it was useless, and would frustrate its own object, to put new wine into old bottles and a piece of new cloth into an old garment. So our Lord had caught them with guile. As, in his precept, that for every temporal sacrifice

they should receive a hundredfold in this present life and in the world to come life eternal, they had probably counted primarily upon the hundredfold temporal blessing, so He allowed them to go on in this expectation, knowing that this was the surest and only way to bring them by degrees to a union with Him, and an acknowledgement of his divine nature, and a love, and hope, and desire, of those spiritual blessings which this instruction and knowledge would at length reveal to them. But now, after this discovery and confession, *From that time forth began Jesus to show unto them that He must suffer many things.*

It would have been of no manner of avail if our Lord had preached to them that He was to suffer, even if they had been able to bear the knowledge of it, before that they had made the confession that He was God in the flesh. This great confession, that He was God-man, was fundamentally necessary before it could be of any use or avail to communicate to them that He was to suffer many things, and to be crucified, and to die as an atonement for the sins of the whole world. For except as God-man such death and sacrifice must have

been unavailing as a satisfaction and atonement. Neither the death of Isaac, nor of Moses, nor of David, who offered themselves as types of Jesus' death, could have satisfied God one tittle for the sins of mankind. It was necessary that the doctrine of God incarnate should precede the doctrine of the mediatorial sacrifice : the suffering of Jesus Christ for the sins of the whole world. But now henceforth this fundamental truth and doctrine begins to be revealed.

This great confession also afforded a groundwork for that further doctrine, that not only Christ, but that his disciples also must suffer trials and troubles in order to their advance and proficiency in the Christian race, and their promotion in Christ's kingdom. This, too, was an instruction which they could now bear, through the strengthening motive which would be afforded to them by the knowledge of Jesus' divinity, the presence and power of God among them, aiding them and approving them. And these two doctrines are intimately connected together, namely, that as Christ himself was to suffer and has suffered, so all his true disciples also are and ought to suffer with Him, and so

fill up the measure of his sufferings, and become like Him, and one with Him.

The doctrine of trials, and sufferings, and persecutions of his disciples for Christ's sake, is also fundamental in Christianity, and it likewise rests upon the pre-confession of his divinity.

St. Peter seems to have seen and felt that these two doctrines were necessarily connected together ; and our Lord in his reproof to Peter treats them as one,—when, having rebuked him for repudiating his own death and sufferings, He immediately subjoins the instruction, that every one of his disciples also must each take up his cross, and so become followers of Him, their leader and exemplar.

The same doctrine must be received by each of us his disciples at this present day. We must not look for uninterrupted prosperity, but rejoice in trials and tribulations. We must receive them and welcome them as the signs of God's favour. The wicked may die full of years and of riches ; and it may be because God does not see them fit for or worthy of his chastenings. They who seek and rest upon temporal blessings possess them ; and so they

have their reward. There is no greater curse than in this sentence of our Lord upon the worldly men : “they *have* their reward.” But *we* know that the Lord has said, whom the Lord loveth He chasteneth ; and every branch that beareth fruit He purgeth it, that it may bring forth more fruit. So St. Paul continually congratulates the readers of his Epistles on their tribulations, knowing, he says, that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed. For hope is the consummation of Christian attainment : that joy in the Holy Ghost, and triumph of the perfect Christian, when, having perfected faith, and charity, and the love of God, through overcoming of trial, and tribulation, and persecution for righteousness’ sake, he feels joy in the Holy Ghost, and an assured confidence and foretaste of his entrance into the heavenly kingdom.

HOMILY XXXVII.

MATTHEW XVII. 1—9.

1. And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, 2. And was transfigured before them : and his face did shine as the sun, and his raiment was white as the light. 3. And, behold, there appeared unto them Moses and Elias talking with him. 4. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here : if thou wilt, let us make here three tabernacles ; one for thee, and one for Moses, and one for Elias. 5. While he yet spake, behold, a bright cloud overshadowed them : and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased ; hear ye him. 6. And when the disciples heard it, they fell on their face, and were sore afraid. 7. And Jesus came and touched them, and said, Arise, and be not afraid. 8. And when they had lifted up their eyes, they saw no man, save Jesus only. 9. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

ALL things sympathetically correspond, and answer point by point one to another, in the Old and in the New Testaments. In Genesis xxii. 14, it was said, "In the Mount the Lord

shall be seen." Now, our Lord said, in the last verse of the preceding chapter, "There be some standing here which shall not taste of death till they see the Son of man coming in his kingdom." According to these promises, the Lord shows himself to the disciples in the Mount transfigured and glorified : for St. Peter says, that on this occasion "He received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased." (2 Pet. i. 17, 18.) And again (Matt. xxviii. 16, 17),—"Then the eleven disciples went away into Galilee, into a *mountain* where Jesus had appointed them." And there "they *saw him*," and "worshipped him."

Thus the Lord was revealed to his disciples in the mountain, in fulfilment of the prophetic promises. But both these promises and fulfilments in outward sign or fact, were themselves only typical and significant of the revelation of Christ in the mountain of the heart; that is, in the exalted and heavenly state of the heart, and mind, and conscience : wherein alone God is truly seen and worshipped

on the mountain and in high places: *εν τοις ὑψιστοις, εν τοις επουρανιοις*, in the highest, and in the heavenly places.

Peter had attained to this vision and revelation by his knowledge and confession of the Christ, the Son of God (xvi. 16). And James and John, the next advanced disciples, had doubtless fully participated in the discovery and confession, as soon as once it had been boldly expressed by Peter; and for this they were to be blessed before their death with a vision of the Son of man coming with power and glory in his kingdom. All the true disciples did see the beginning of the kingdom of God, and the Son of man coming in power, in the Crucifixion, and at the day of Pentecost, and in the reception of the Gospel by widely extended nations. But these three favoured disciples saw this glory, and the manner of it, now beforehand in vision. For it was only in vision and sign that all these things were foreshown to these disciples:—that is, every part of it was figurative, and signified the spiritual accomplishment of what things they saw or seemed to see with their bodily eyes and outward senses.

The glistening whiteness of the Lord's raiment showed the glory and honour which were to be attained by the spotless purity and innocence of his life in every thought and action. Moses and Elias signed and represented the law and the prophets, for both these testified by types, and promises, and predictions, that God should come as man ; and that He should be exalted by innocence and obedience ; and that the last act of his obedience and humiliation should be his death upon the Cross for the redemption of mankind,—the infinitely sinless for the infinitely sinful :—they “ spake of his decease which He should accomplish at Jerusalem.” (Luke ix. 31.)

This was the only object and use of the law and the prophets. Having accomplished this use,—which use is still ever continued,—they pass away. That is, now as ever they have no use or efficacy except in bringing us to Christ, and in enabling us to perceive and receive him, and to enter further into his kingdom. As soon as this end is accomplished, and so far as it is accomplished or makes progress, so soon and so far the law and the prophets are to be set aside, and dug away as a

foundation. So soon as the law is fulfilled in Christ (Matt. v. 17), so soon as it has formed Christ in us, and led us to Christ, in that moment it is extinct. (Rom. vii. 4, 6; Gal. ii. 19.) In like manner prophecy shall cease. (1 Cor. xiii. 8; Zech. xiii. 3—5.) And this was the chief intention and lesson of this vision. There came a voice out of the cloud which said, *This is my beloved Son in whom I am well pleased; hear ye Him.* And when they had lifted up their eyes they saw no man save Jesus only. The law and the prophets had passed away; thenceforth they see only Christ. Peter had said just before, *Let us make three tabernacles.* Peter, like his Roman Catholic Church, strove to perpetuate the law, and ceremonies, and symbols, the prophecies, and miracles, and signs, of the Old Testament, and to make them of one rank with the Gospel, and part and parcel of the system of doctrine and worship in the era of the Christian Church. But this is forbidden in this very answer to this very question. For *while he yet spake, behold a bright cloud overshadowed them: and behold a voice out of the cloud,—Hear ye Him.*

This revelation was made to the disciples


out of a cloud ; and before this full revelation they “ were heavy with sleep ; and when they were awake they saw his glory.” (Luke ix. 32.) When the prophets say that they sleep, and relate revelations which are made to them after they wake out of sleep,—they signify that these things relate to the period after death,—the spiritual death,—and that they will be accomplished after the resurrection,—the spiritual resurrection. Instances of this are in Jeremiah, xxxi. 26 ; Daniel viii. 18 ; x. 9 ; Zechariah iv. 1.

This vision relates therefore to the truths which will be realized after the death and resurrection of Christ : at which time and in which event the glories of the kingdom of God are to begin :—but finally, and rather, to the period when we ourselves shall be dead and risen again with Christ (Rom. vi. 3, 4, 5, 8—11), in which they shall be accomplished :—when being risen with Christ, we shall seek those things that be above, where Christ sitteth on the high mountain, in the highest and heavenly places, *εν τοις ὑψιστοις, εν τοις επουρανιοις.*

“ And there was a cloud that overshadowed

them" (St. Mark) ; and it was "*a bright cloud*" (St. Matthew) ; that is, it was dark and bright, like the cloud which went before the Israelites. This was Christ's flesh, wherein his divinity was hidden and veiled till his death and resurrection. It was the breaking of his body in the crucifixion which revealed his divinity, heretofore concealed within it,—like the breaking of Gideon's pitchers, which disclosed the appalling and victorious lamps,—and according to the decree of the centurion. Yet to many the cloud remained dark. "It was a cloud and darkness to them," being Egyptians in understanding and heart ; "but it gave light by night to these," the disciples and true Israelites.

"And they feared as they entered into the cloud." (Luke ix. 34.) The hiding of Christ's divinity in the crucifixion was a fearful thing to the disciples. Their faith was tried to the uttermost in this hour and power of darkness. They all forsook him and fled. And if the Saviour had not prayed for them, that their faith as well as Peter's should not fail, they would never have emerged from this cloud of unbelief, to the revelation of faith, and light of the truth.



Lastly, it was to pray that they went up into this mountain ; and it was “as he prayed that the fashion of his countenance was altered, and his raiment became white and glistering” (Luke ix. 29) ; and Moses and Elias talked with Him of his decease. It is by prayer, therefore, that we must endeavour to break through this cloud of darkness, and sin, and unbelief, and so strive and hope to attain to the revelation of this mystery of Jesus, testified to by the law and the prophets. And when they have testified, and we have fully and attentively listened to, and read, and understood their testimony, then we must wholly and at once dismiss this schoolmaster ; and so only we must hope to die indeed with and unto Christ, and so rise again with him out of this sleep of ceremonies, and forms, and symbols, and miracles, and ordinances, to the glorious resurrection and light of Christ’s only perfection, and purity, and divinity, revealed to us face to face, and in reality.

HOMILY XXXVIII.

MATTHEW XVII. 9—21.

9. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. 10. And his disciples asked him, saying, Why then say the Scribes that Elias must first come? 11. And Jesus answered and said unto them, Elias truly shall first come, and restore all things. 12. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. 13. Then the disciples understood that he spake unto them of John the Baptist. 14. And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying, 15. Lord, have mercy on my son : for he is lunatick, and sore vexed : for oft-times he falleth into the fire, and oft into the water. 16. And I brought him to thy disciples, and they could not cure him. 17. Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me. 18. And Jesus rebuked the devil; and he departed out of him : and the child was cured from that very hour. 19. Then came the disciples to Jesus apart, and said, Why could not we cast him out? 20. And Jesus said unto them, Because of your unbelief : for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to

yonder place ; and it shall remove ; and nothing shall be impossible unto you. 21. Howbeit this kind goeth not out but by prayer and fasting.

OUR Lord, as related in the first verses of this chapter, had just shown himself transfigured to his disciples in glorious majesty and beauty, in sign and token of his future coming in his kingdom in great power and glory. Moses and Elijah had appeared in company and converse with Him, and then passed away, in token that the law and the prophets, which these represented, testified unto Christ, but having fulfilled their testimony, then passed away, and left Him alone in the throne of the kingdom. While this vision was passing, Peter, and James, and John were in a deep sleep, and not till they awoke they found the Saviour alone : to signify that the glory and mystery revealed in this vision was not to take place till after death, and in the morning of the resurrection. The deep sleep signified death ; —as it did with Jeremiah, who awoke from a sleep, and when he awoke, his sleep (the death of the Jews in God's rejection and displeasure at them) was sweet unto him, in the repentance which it had wrought ; and as Daniel also

awoke from sleep to see the vision of restoration and future glory (Dan. viii. 18 ; x. 9 ; Jer. xxxi. 26) in the day of the resurrection. So, in agreement with this, *And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.* "And," as is added in St. Mark, "they kept that saying with themselves, questioning one with another what the rising from the dead should mean." (Mark ix. 10.) Let us also question among ourselves, what the rising from the dead should mean.

We must not suppose that our Lord's purpose was accomplished by his bursting the bonds of the material tomb, and renewing his life in the flesh, and ascending up to the material heavens, in the sight of his disciples. The dead body, and the stone, and the material heavens are nothing : they are only signs of some much more effectual death, and more efficacious resurrection and ascension : of which these were only signs. We must not look to our Lord's visible ascension and glory, exhibited to the outward eye and sense :—but He is gone into heaven, the real and spiritual heaven,

wherein He dwelt and ascended while even upon earth (John iii. 13): there to fulfil the active and essential offices of his risen and glorified existence, and to dispense the purchased gifts and graces of his sacrifice and redemption.

Our death and rising from the dead are assimilated and likened to our Lord's; and his visible ascension is a sign also to us of heavenly gifts and Christian graces, which constitute and compose the risen life and glory, as in Him so in us, in our heavenly inheritance. This is expressed in Colossians iii. 1, where the real and spiritual death and resurrection, which are signed only by the sleep of the bodily death, are set forth in their application and true meaning: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." (Ver. 1—17; 2 Cor. iv. 10, 11, 14, 16, 17, 18.) The rising from the dead then is rising to holy affections, to bowels of mercies, loving kindness, humbleness of mind, meekness, long-suffering, to the exercise of the graces of Christian charity, which is the bond of perfectness:—the death is the death unto sin,

the dying with Christ, and being hid with Him in God to the pursuits and practices of the world: it is the mortification of our members which are upon the earth—fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.

This is the death, and this is what the rising from the dead should mean—the glory and the kingdom which is purchased for us, and exemplified to us by Christ's own death, and rising again, and ascension:—this is the first resurrection and reign with Christ (Rev. xx. 4, 5), of which all may and ought to partake; and of which all must partake, if they would be heirs and partakers of the second resurrection. This is the meaning of our Lord in the rising from the dead; which had its origin and first example in Himself;—and that this was his meaning He proceeds to exemplify and illustrate by an outward sign and miracle, to draw and direct the dull and lingering mind, and fix its attention and thought, by a symbol and parable.


When they came down to the multitude, they brought to Him one that was sore vexed with a devil; which was dumb to the praise

and profession of Christ ; but the devil continually cast him into the fire of evil passions, and then into the waters of sloth and instability ; pining away in helpless inaction and impotence. And the disciples could not cure him. Till Jesus comes himself,—until Christ be risen in us, there is no recovery from this state. And how should Christ rise in us till we be dead : dead with Him, that we may rise again : dead with Him and in Him to the world, that we may be risen to heaven and transfigured with Him, seeing and being partakers in his kingdom of his power and glory. Therefore, to perfect the sign, the spirit cried in malice and triumph, and rent him sore as he came out of him, so that he was as one dead ; and so the many, that is the world, said that “he is dead” :—for, as St. Gregory says, “He that dies to the world is thought dead by the world.” (St. Greg. Mor. b. x. 50.) But being dead to the world, he is risen by Christ—for Jesus took him by the hand, and lifted him up, and he arose (Mark ix. 26, 27) ; —to signify that it is Christ who wakes us up, and raises us to this vision of the resurrection : as he touched and waked and raised up his

disciples, to see Him, and feel Him, and live in Him alone. And this seeing is by believing in Him, and this touch is by faith,—which is given only in answer to prayer, such as that of the father, “help thou my want of faith;” and by fasting from the pomps and pleasures and passions of this world, and so dying to it. (Ver. 20, 21 ; Mark ix. 24, 29.)

The possession and cure, therefore, of this demoniac, signs and signifies the violent struggle which takes place between the devil and the Holy Spirit in the conversion of a soul: the travail pains and throes of conscience in the death unto sin and the new birth unto righteousness: in effect, that we must through much tribulation, even unto death, enter into the kingdom of God,—which is the doctrine which our Lord was at this period beginning to show to his disciples.

Another part of this transaction is closely interwoven with the doctrine set forth by it, and is necessary to the full illustration of its mystery. *Why then say the Scribes that Elias must first come. And Jesus answered and said, Elias truly shall first come and restore all things. Moses and Elias both witnessed to Christ.*



These are the law and the prophets. But they witness differently. The law is only a letter, and is dead. It has no living power after it has given its testimony. The Holy Spirit is the spirit of prophecy ; and this lives and operates to the restoration of all things. The spirit of prophecy, the prophetic spirit, is the testimony of Jesus ; and it still liveth and witnesseth ; and it is it which raiseth up Jesus within us, and raiseth us up from the dead, and gives us a place in the new heaven, and gives us a part in the first resurrection, reviving us, renewing us, recreating us.

In the beginning the spirit of God moved upon the waters of chaos, and created the world in the beautiful fashion and variety and order which God pronounced to be perfectly good. The wind or spirit of God passed over the earth, and asswaged the waters of the deluge ; and created the world anew to its former likeness, and gave it new life, and new vigour, and renewed perfection and beauty. In like manner the spirit of God must regenerate us, and raise us up to a new life, from the death unto sin, in the waters of baptism ; and witnessing to the descent of the dove into our

hearts, must declare us the beloved sons of God by adoption—risen with Christ, and being like Him, and one with Him, because we see Him as He is, transfigured, testified to, in his kingdom, in his power, in his glory, in his heaven—in the first resurrection. The witness then will pass away ; prophecy itself will die as doth the law ; and all being dead together, and all being risen together with Christ, we shall also live together with Him, and through Him, and to Him, in hymns and songs of praise, and everlasting fruition. (Mark. ix. 17 ; Rev. iv. 11 ; v. 13 ; xix. 1, 3, 4, 6.) Allelujah !

HOMILY XXXIX.

MATTHEW XVII. 22—27.

22. And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men : 23. And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry. 24. And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute ? 25. He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon ? of whom do the kings of the earth take custom or tribute ? of their own children, or of strangers ? 26. Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. 27. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up ; and when thou hast opened his mouth, thou shalt find a piece of money : that take, and give unto them for me and thee.

THE Lord Jesus Christ having in the last preceding passage, and in the vision of the transfiguration, signed and opened, under the type of sleep, the doctrine of the spiritual resurrection, He now proceeds to unfold it further, and to show its manner, and to reveal its appli-

cation and use, under a new figure and parable. The Holy Spirit, by the mouth of St. Matthew, introduces this by the announcement made in Galilee, *The Son of man shall be betrayed into the hands of men, and they shall kill Him; and the third day He shall be raised again.* This is the connecting link between the preceding narrative and vision, and the succeeding transaction and miracle. This death is to be a death of suffering, at the hands of wicked men and of the world; a death to the world therefore,—which is to be the instrument of, and the passage to this resurrection of the soul and body. For the natural death is only the end and completion of sufferings and endurance in this world; and the natural death itself is nothing:—it is the obedience unto death, it is the voluntariness of this death, it is the dying by the world and to the world, the dying with Christ,—signified (v. 21) by prayer and fasting,—which alone can cause us to live with Christ, to live spiritually and eternally, in the fruition of Christ's purchased heaven and perfected resurrection.

It is not ascertained and agreed, what this tribute is which was demanded of our Lord.

It is thought by some to have been the tribute which was to be paid by every male under the law of Moses, for the maintenance of the sanctuary. And the amount of it, which from the Greek words appears to have been half a shekel, the didrachma, favours this interpretation.

In this case our Lord's meaning, when He says that He is free, as one of the children, will be, that the temple being the house of God, his Father's house, He as the true Son of the Lord Almighty, must be free from the tribute which would be paid by Him to the support of his own worship.

But it is more likely that this tribute was that which was paid to the Roman emperor; who had either blasphemously appropriated to himself this tribute which was due to the Lord Almighty, or he had in imitation and addition established this similar payment, in correspondence to that which was paid to God Himself. We read, that after the census made by Augustus at our Lord's birth, this tax was first levied when Cyrenius was governor of Syria; and our Lord Himself recognizes and sanctions this payment to Cæsar, in answer to

the question of the Scribes, whether the payment of such tribute was lawful.

In this case, the doctrine of our Lord will be, that He ought not to pay tribute or custom, even to the Romans, for He was a child of the Gentile as well as of the Jewish world. He was the Son of man, the seed of the woman, born of no earthly father, but, as being the promised Son of our common mother Eve, He was as much akin to the Gentile as to the Jewish nation. And here our Lord, who had just before showed to three of his chosen disciples, of whom Peter was one, the glory of his kingdom in the transfiguration, begins first to proclaim that great additional doctrine, the great mystery which had been so long hidden, as St. Paul constantly repeats, the redemption of the Gentile world as well as the Jewish, by the sacrifice of Christ.

In either interpretation the spiritual meaning is the same. Jesus himself was free from sin, and the penalty of tribute due for it. Yet He paid the tribute for Himself, upon whom the penalty of all our sins was laid, and for all who, by casting the hook of obedience and faith, partake of his atonement. The fish that first

cometh up is our Lord Himself, the first fruits of the dead, who pays the ransom for all our souls.

The heaven, in prophetic language, signifies the religious powers; the earth the civil and secular government; the sea signifies the dead. (2nd. Commandment.—“The sea gave up the dead in it.” Rev. xx. 13.) Jesus Christ is therefore the first fruits of the dead; and He it is who gives the ransom and redemption for our souls, and from his mouth and by his word preaches the remission of sins to all them who bring Him up from the dead, that is, receive the doctrine of the resurrection.*

And He hereby preaches a further doctrine,—that as He, the first fruits of the dead, is the Redeemer and the Mediator, so He, the resurrection from the dead, is the only Mediator between God and man, and there is no other. For there is none other that can fulfil these two conditions of both dying and living again, and so sitting at the right hand of God, as a proper Mediator and Intercessor.

* Our Lord Jesus Christ was constantly symbolized among the writers of the early church by the *Fish* (*ixθys*), because the letters of this word formed the initials of the sentence “Jesus Christ the Son of God the Saviour,” and this seems to have a providential relation to the mystery of this miracle.

The angels cannot fulfil these two conditions, and be our mediators ; for though they live and appear in God's presence, yet they have never died, and so have risen again, to become our mediators and intercessors.

The saints on earth cannot be our mediators or intercessors ; for though they have died, yet they have not yet risen again at the resurrection : so that they cannot fulfil this office, and be our mediators.

Who, says St. Paul, is He that ascended ? is it not the same that first descended into the lower parts of the earth ? (Eph. iv. 9, 10.)

It is Jesus Christ alone, therefore, who having died and risen again, is now sitting at the right hand of God, the ransom and atonement, the one only Mediator and Intercessor with God for man ; and from his own mouth, and by his word preaching remission of sins to the whole world, both to the Jews and to the Gentiles, who believe in Him, and receive Him from the dead, in the true doctrine of God incarnate, dying and rising again in the flesh, and in his risen flesh presenting Himself before God for us.

HOMILY XL.

MATTHEW XVIII. 1—14.

1 At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? 2. And Jesus called a little child unto him, and set him in the midst of them, 3. And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. 4. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. 5. And whoso shall receive one such little child in my name receiveth me. 6. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. 7. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! 8. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. 9. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. 10. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. 11. For the Son of man is come to save that which was lost. 12. How think ye? if a man have an hundred sheep, and one of them

be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? 13. And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. 14. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

THEY which partake of the resurrection and the new creation must be regenerate; they must be born again; they must enter Christ's kingdom as new-born babes, and so they must partake of the sincere milk of the word (1 Pet. ii. 2), that they may grow in grace, and to the manhood and stature of Christ thereby (Eph. iv. 13). If we must enter the kingdom of Christ as little children, it might be expected that we must put on the character and graces of children; and the graces and virtues of children, our Saviour tells us, are those which fit us peculiarly for entrance and place in that new Society, that heavenly creation and saintly communion upon earth. The graces of children are, firstly, that of faith. The child believes all that he is told: he leans upon his parent for instruction, and receives implicitly, as from a divine oracle, all the advice and instruction which he gives, with entire confidence and without gainsaying. Secondly, the child is

obedient. His parent is to him in the place of God; and he performs all his commands with his best endeavours and with cheerfulness, as having no other will than that of his natural lord and master. Thirdly, the child is reverent. He looks up with awe and admiration to one who is known to him only as the depositary of all wisdom, and the source of all love; beyond whom he looks for nothing that is admirable or desirable. Fourthly, the child is truthful. The simplicity and singleness of a child's mind and purpose are such, that he often detects and points out fallacies and falsehoods which deceive older understandings; and their openness and artlessness bring error and concealment to light. But the peculiar characteristic of the child's mind is humbleness. This virtue is the foundation of all the other graces—of faith, of obedience, of reverence, of truthful simplicity and openness; and this is the grace which, as comprehending all the others, our Lord mentions with commendation: *Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven.*

Our Lord having pointed out and illustrated the sign, turns his hearers at once, as He was

wont, to the thing signified ; and He instructs them how these new converts and little ones in Christ are to be esteemed and treated. *Whoso shall receive one such little child in my name receiveth me :—whoso shall offend one of these little ones which believe in me.* The little children in Christ's name are the young and new-born disciples : the "little ones which believe in me," are the young and imperfect believers, whose eyes are just opening to the light in the new world, and to the glories and mysteries of the gospel. When such present themselves to our first view, how do we for the most part treat them ? Do we receive them, or do we offend them ? For the most part we are apt not to receive but to offend them.

There are two ways in which men principally offend Christ's weak and imperfect converts. The first say to the half-converted and still struggling soul, not fully freed yet from the slough of sin, and the swathing bands of this world, Stand by : come not nigh me, for I am holier than thou. This is a common habit and mode of conduct among many who esteem themselves far advanced and proficient in the gospel exercise in the present day. But the way of

Christ was not so with the weak and inconstant wayfarers. When the disciples forbade one casting out devils through Christ, but he followed them not, He said, Forbid him not: he is not all against us. (Mark ix. 38—40,—being the passage in St. Mark corresponding to the text of this Homily, where the occurrence is expressly introduced to give this application to the precept.) When the young man said, All these have I kept from my youth—though he was imperfect and unapt for Christ,—yet Jesus looked upon him and loved him. When the lawyer approved the love of God and the love of our neighbour as the two first commandments, Jesus said unto him, Thou art not far from the kingdom of God. So Christ carried the lambs in his arms; so He gently led them that were with young: that is, those that were yet travailing for the new birth, and had not yet brought forth fruit to Christ and the Gospel.

This is our first error, then, in conduct towards Christ's weak and imperfect children, that we do not receive them. The second is, that we offend them with false doctrines and heresies. Catching hold of the weak imagina-

tions just elevated above the world, attracting and engaging their eyes, just opened upon the glories of the new kingdom, and the vision of the new creation, we lead them through mists of fancies, and into clouds of error, which partake more of the earth from which they are evaporated than of the heavenly region into which they are borne aloft. And *Woe unto the world because of these offences* ; and *Woe to that man by whom the offence cometh*. But we are most of us guilty of causing these offences. Whosoever still clings to this world while he grasps at the other ; whosoever still attaches himself to earth and the flesh, while he soars to heaven and the region of spirits, and teaches others to try the same method and rule, he causes offences and incurs the punishment. Our Lord points out to us expressly the causes of these offences ; and they are all such as most directly oppose that humbleness, that faith, and obedience, and reverence, and simplicity of childhood, which our Lord had before commended as the fit and only qualification and entrance to the heavenly kingdom.

If thy hand or thy foot offend thee, cut them off. If thine eye offend thee, pluck it out. The

hand is that which Eve put forth to take the forbidden fruit : it is that which toucheth the flesh. The foot is the way of pride and vain-gloriousness : as in Ps. xxxvi. 11, "Oh, let not the foot of pride come against me ;" and in Dan. iv. 37, "Those that walk in pride he is able to abase." The eye is that which looks upon the world and its riches ; and the two eyes are those which pretend and endeavour to do service to both God and mammon ; while the single eye looks only to God and Christ, and regards his will and his glory, which is a pole star of never setting, of never moving, and never varying brightness. Thus these stumbling-blocks are the world, the flesh, and the devil : which give occasion to all the offences and all the heresies with which the Church is waylaid and captivated ; and these are most opposite to that simplicity and singleness which characterize children, and mark them as fit for entrance into Christ's heavenly kingdom of holiness and perfectness. The child is yet innocent and obedient, and unripe to put its hand to the lusts of the flesh. His thoughts are all simplicity and singleness of purpose, and have in them the essence of candour and of truth

itself. The ambition and pride of life are still farther from him than the lusts of the eyes and the flesh. The childlike faith, and love, and fervour, of the new convert, are not prone to the three lusts which engender heresies, and would not choose them for themselves.

But "it is impossible but that offences will come ;" and the young converts have this also in their likeness to children, that they are easily led astray, and wander into error, from their inexperience, their unsuspiciousness, and simplicity, and eagerness. But, *take heed that ye despise not one of these, Christ's little ones.* They are all precious in the sight of God, even the first new-born spark of belief and repentance, however weak and deformed and almost abortive : such as man is apt to despise and offend and trample upon, and either disown and cast out entirely, or draw aside into error, and schism, and heresy. But these are all most precious before God, so that He sends his angels and gathers them from the four winds : *In heaven their angels do always behold the face of my Father ;* for all the angels of God are "ministering spirits, sent forth to minister for them who shall be heirs of salvation" (Heb. i. 14).

For the Son of man came to save that which was lost. He came not to call the righteous but sinners to repentance. The child in Christian truth and proficiency is his care : these He goes to seek : these He sends his angels to find and gather, and to compel them to come into the door of the fold ; these lambs He carries in his bosom, and these He gently leads so travelling with young ; and over such they rejoice, and He rejoices with them, more than over ninety and nine who have come to manhood and ripeness in Christ, and have never gone astray, or been weak and wayward and wandering children.

If, then, *it is not the will of your Father which is in heaven that one of these little ones should perish*, let us take heed that we do not despise or discourage them, and that we do not offend them : that we neither cast them out or forbid them, or pass by them, because they are in error or imperfect, but receive these children of Christ's name, for the mere sake of the name which they profess ; nor that we impress upon the warm and susceptible hearts and imaginations of weak and new-born converts, heretical opinions, and doctrines, and forms, which have

their growth and origin in the lusts of the flesh and eyes,—which is the world and the flesh,—and in the pride of life,—which is the instigation of the tempter in the full-grown mind and intellect,—which shows itself in all times, and most especially in the present day, in the heresy and idolatry of man-worship.

HOMILY XLI.

MATTHEW XVIII. 15—20.

15. Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. 16. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. 17. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. 18. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. 19. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. 20. For where two or three are gathered together in my name, there am I in the midst of them.

OUR Saviour, Jesus Christ, preached the Gospel of the kingdom of heaven. God incarnate in human flesh preached to fallen, and ignorant, and sinful man, the perfect pattern of God's law in his heavenly kingdom. Well

might man listen to such preaching and such precious mysteries, and adore both the law and its author. "The law of the Lord is perfect, converting the soul : the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart : the commandment of the Lord is pure, enlightening the eyes.—More to be desired are they than gold, yea, than much fine gold : sweeter also than honey and the honeycomb." (Ps. xix.)

The kingdom of God is twofold :—the kingdom of God on earth, and the kingdom of God in heaven, after the resurrection of the just. Our Lord Jesus Christ is now preaching the law of the kingdom of God on earth. In heaven there will be no offences, no quarrels or effects of sin ; but the saints of God, when risen again from the dead, shall be as the angels. But even in the kingdom of God, on earth, there must be offences. The sons of God have a glorious blessedness and liberty ; but still the Son of God says, that even in his kingdom there must be offences. "If it be possible, as much as lieth in you, live peaceably

with all men." Then let us listen to the pure and perfect law of his kingdom with regard to offences: being as much superior to the laws of human kingdoms upon the same subjects, as refined gold and honey to the base metals and the gall of bitterness.

Our Lord has just before preached to the offenders themselves, and denounced the woe upon them which they incur, and has taught them the path of self-correction. Now He preaches to the offended, and teaches how in their turn they ought to behave. And here is at once a precious distinction between the rule and precepts of worldly men and governments, and the law of the Christian kingdom.

The end of Christ's kingdom is peace on earth, good will among men. Revenge is not so much as heard of among Christ's flock. "Vengeance is mine, I will repay, saith the Lord." "Therefore if thine enemy hunger, feed him." Now, if worldly men quarrel, and have offences, their first step is to complain to others of their complaints and wrongs, and to denounce the offender. But such conduct is no remedy. It does not tend to heal the wound, and close up the breach, or to convince the

offender. It only widens the breach, and embitters both the offended and the offender. It is a measure of revenge, and an attempt at punishment. But there is no revenge or retaliation or self-assumed judgment in Christ's kingdom. "Who art thou," God says, "that judgest another man's servant." "God is the Judge." Therefore there must be a different remedy in my government. Worldly men revenge themselves by publishing their wrongs. Worldly men widen their quarrels, by avoiding and estranging themselves from the subject of them. But it shall not be so among you. Go ye to the subject of your anger and offence; speak with him privately; and point out to him his wrong, between thee and him alone. So doing, he will feel no increased anger; he will feel your forbearance and your self-denial. Such a seeking of an enemy is an act of self-denial and self-conquest, and of violence done to our inclination;—and such a self-denial will be appreciated, and perhaps accepted; and if by any means, by this means thou wilt have gained over thy brother. So acting, and with such effect, thou wilt fulfil the part of the peacemaker in Christ's kingdom, and inherit

the beatitude promised to that office in his institution. Know also, "That he which converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

Besides, there is another reason and use in thus privately communicating with the subject of our quarrel and complaint. First, he may not have done the wrong, and it may be our misapprehension and mistake :—or, secondly, he may not have intended it. Certainly, at least we have added something of ourselves to its aggravation, in our own self-love and estimation of ourselves, or from our own ill-temper.* But, thirdly, we may have ourselves done some wrong, and given the first offence ; or, at least, this may have been supposed through a misapprehension. The opportunity of explanation may enable us to clear this up ; and so real offence may be saved, out of a false imagination.

So directly does the law of the Gospel of

* "Admonish a friend, it may be he hath not done it : and if he have done it, that he do it no more. Admonish thy friend, it may be he hath not said it : and if he have, that he speak it not again. Admonish a friend : for many times it is a slander, and believe not every tale." Ecclesiasticus xix. 13, 14, 15.

peace tend to peace and good will, and brotherly union.

But this step may fail of success :—for the enemy hath sown tares ; and the tares have sprung up, and are mingled with the good seed of the kingdom. Then, though the conduct is changed, the principle remains the same. Publicity is still to be avoided. Two or three are to be taken as witnesses and mediators of reconciliation. Hitherto we were parties and judges in our own cause, and being such, were partial to ourselves and liable to false judgment. But two or three umpires can look impartially upon the errors of both sides ; and so, if there is any spirit of fortitude or forbearance on both sides, there must be a good hope of right understanding and reconciliation.

The last resort of Christians is the Church. The whole body of believers, and those whom they have appointed as judges among themselves, must, if the spirit of God is within them, be competent and right judges of the disputes between its members. But still their power and authority is a spiritual power, and only in the way of counsel and advice. Their judgments are not enforced by the temporal arm of

the law. But if the member of the body obey not the head, he is no longer a member of the body; he is rejected, and excommunicate. He is become in the place of the unbelievers and the heathen; and as such is to be left to the secular tribunals, and the arm of human law; and by the aid of such power and such tribunals, even the believer may obtain redress of injuries, and be restored to his property. Thus, everything having been done according to Christ's law, and the government of his kingdom, there is no breach between any two of his members; but that which seemed a member is cut off, and his body remains entire, and in its perfect unity.

Nevertheless, the sentence by Christian principle and rule is sufficient and supreme, as well as preferable to worldly tribunals, which must be governed by worldly principles and manners. And this is the sentence which God will approve and confirm, and which will stand in force in the day of judgment. Therefore let the believer tremble who disobeys this rule: for the fulfilment of the sentence of the worldly judge will not acquit him. Only let there be the consent of several to the judgment

pronounced. If the individual conscience fail to award redress, let two or three souls, illuminated by the Christian light, at least be consenting to sit in appeal over, and to revise the decision of their brother's conscience. For God approves of unity and consent, and giveth counsel to numbers. But nevertheless, the communion of two or three in Christ's cause and name is so approveable and pleasing to Him, that He will enlighten and assist their counsels by his presence, and confirm their decisions.

The application of this law is some little different among ourselves, now that the governments of countries are Christian. But still the spirit of our conduct must be the same. There is a secular spirit even among Christian governments and tribunals; and human laws, even the best, are imperfect, and cannot decide according to the perfect principles of equity and justice. We must endeavour to compose our quarrels by personal remonstrance, and private communication, and friendly umpirage; acting in the spirit of Christian forbearance, self-denial, and meekness. It is not till these have all failed, and then only in cases of an urgent

— nature, and for others' sake, and not our own sake, that we should resort to the public and secular tribunals, treating one who was our brother as an outcast and a heathen.

HOMILY XLII.

MATTHEW XVIII. 21—35.

21. Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? 22. Jesus saith unto him, I say not unto thee, until seven times: but, until seventy times seven. 23. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. 24. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. 25. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. 26. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. 27. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. 28. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. 29. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. 30. And he would not: but went and cast him into prison, till he should pay the debt. 31. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. 32. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou

desiredst me : 33. Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? 34. And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. 35. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

THE man that was brought unto his Lord owing unto Him ten thousand talents, was Adam. He had sinned, and himself and his wife and his children, and all that he had, became forfeit to God; and by ingratitude he had become debtor to Him for all the ten thousand and innumerable blessings which had been given him in his creation: not one of which he could repay. His children became forfeit for all the seventy-seven generations from Adam to Christ; for such is the number of generations reckoned in St. Luke, and this is the right construction of the Greek expression,—being the same which is used for the seventyfold in Gen. iv. 24, where it is translated by our version, seventy and seven times, and which passage is thought to have reference to this seventy-seven fold debt and punishment. And in all those generations God forgave the world through Christ; being a forgiveness of the whole human race seventy-seven

times repeated. And Jesus Christ commands us to forgive our debtors out of mankind, after the same manner and example : for this is the first and great lesson of this parable, that we should imitate God, and for gratitude's sake forgive all men everything, after his example.

The second lesson is, as to the terms and the conditions of this forgiveness. The first condition is confession. And this confession is two-fold. The first is the confession of God's infinite benefits, the ten thousand talents, which He has heaped upon us : "I will pay thee *all*." The second is the confession of the debt : of our having nothing to pay, and owing every part of it : I will *pay* thee all. So in Luke xvii. 4, If he "seven times in a day turn again to thee, saying, *I repent*." The second condition is prayer :—"Have patience with me."

Thus the two first conditions of our forgiveness are figured in the parable : confession, and prayer. And these answer to faith and hope. Faith in God's infinite grace and goodness shows us our unworthiness, and produces confession of sins. Prayer proceeds from hope, and produces hope and assurance of the renewal of the ten thousand forfeited gifts, by entire forgiveness.

But there is another condition of forgiveness :—and this is charity. “Shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee?” If we pray for compassion, and hope to be forgiven, we also must forgive our fellow-men their debts and trespasses against us ; and the ground of this obligation is, the infinite gifts and goodness of God towards us, so that we are debtors upon the balance of our accounts to an incalculable amount ; and when we have paid and remitted all that ever was possible or could be accepted by men, in whom alone we could repay anything, still we are in debt upon our final account,—and infinitely debtors.

The love of God to us is the foundation of our love and charity ; and as He pardons mankind seventy and sevenfold, and us seventy and sevenfold in them, that is, infinitely and entirely, and exacts not one of the ten thousand talents, of all the blessings which He showered down upon us ; so we ought also to remit every trespass and debt, and every repetition of it, of any of our fellow-creatures, as often as they require it of us. This is the same as our daily confession and prayer, “Forgive

us our trespasses." "Trespases" is confession and faith. "Forgive" is prayer and hope. "For we forgive them that trespass against us," is charity to our neighbour.

A third lesson is, that any one failure in our duty, especially any one breach of love and charity, forfeits for us our whole forgiveness, and makes us debtors for the ten thousand talents.

This agrees with what St. James warns us of, viz., "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (James ii. 10.) The sin of Adam was one; and this sin was ingratitude. God had gifted him with ten thousand blessings and talents, and in return, exacted from him a self-denial and obedience in only one particular. And the transgression in this one act, which was an ingratitude for all and each of the ten thousand blessings, every one of which overabundantly merited this one sacrifice and self-denial, made him debtor for the whole ten thousand. His ingratitude was a breach of love to the whole human race, who were made debtors and cast into prison by his one ungrateful and unmerciful act. And ingratitude

is the foundation of our own want of charity, and every breach and failure of Christian love ; for he that has faith in God will be grateful for unnumbered benefits and blessings which his faith acknowledges ; and he that is grateful will love God ten thousandfold for his blessings ; and he that loveth God will love his brother also, which is the image of God, and in whom God and his Christ walks the earth, and asks his mercy and forgiveness, and his love and his charity,—and if not, he shall grind in the prison-house till he pay all that infinite original free gift and debt, that is, for eternity.

Upon Adam God had bestowed the material blessings of the first creation, and these were ten thousand. But upon us He has showered down the ten thousand blessings of the new creation, of the Gospel dispensation, the ten thousand gifts of the Holy Spirit. When Adam sinned and was ungrateful, he incurred the debt of the ten thousand earthly blessings, for himself and the seventy and seven generations of his descendants, and God forgave him all that debt seventy and seven times upon his confession and repentance and prayer : “ Lord have patience with me, and I will pay thee

all,"—through the merits and satisfaction of that Saviour and Redeemer, who was promised, as the seed of the woman, to satisfy all that debt; and forgave it all to us in his Father's name, and loosed us from it. But if we afterwards should forfeit this second, this infinitely greater debt, where should we look for a second ransom, a second Saviour and Redeemer, who shall forgive us again all Adam's ten thousand talents multiplied ten thousandfold? There is thenceforth a "certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." (Heb. x. 27.) Our brethren owe us only a temporal debt, only a hundred pence out of the ten thousand temporal blessings which God has heaped upon our heads, and showered down upon us all, his unworthy creatures, without our asking for it. In order that we may not increase the impossible payment of this debt multiplied ten thousand times in the Gospel, that is, infinitely and eternally, we must believe in the unnumbered and immeasurable greatness of those benefits, and confess our inability, together with our wish and intense desire to repay them, in faith. We must pray for and trust in the

forgiveness of them, in hope. And, above all, we must exercise the love to God, which this faith and hope, if real, intensely inspires in us, in love and charity to our neighbour; in imitating, in our small measure and opportunity, that love of God which has forgiven the ten thousandfold debt of the whole human family in seventy and seven generations, and so inspired us with love, because He first loved us,—by freely forgiving our brother his hundred pence or less, as often as he asks it of us, and as we have the occasion, even if it could be to seventy and seven times, and to seventy times seven.

This is what we express and profess daily, and hourly, and momentarily, in the Lord's Prayer, having constantly on our tongues and in our heart the confession of faith, and the prayer of hope, "and *forgive* us our *trespasses*;" and the profession of love according to the instruction of this parable, "For we also, freely and from our hearts, *forgive* all those who have trespassed against us."

HOMILY XLIII.

MATTHEW XIX. 1—30.

1. And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea beyond Jordan; 2. And great multitudes followed him; and he healed them there. 3. The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? 4. And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female. 5. And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? 6. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. 7. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? 8. He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. 9. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery. 10. His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. 11. But he said unto them, All men cannot receive this saying, save they to whom it is given. 12. For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs

of men : and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it. 13. Then were there brought unto him little children, that he should put his hands on them, and pray : and the disciples rebuked them. 14. But Jesus said, Suffer little children, and forbid them not, to come unto me : for of such is the kingdom of heaven. 15. And he laid his hands on them, and departed thence. 16. And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life ? 17. And he said unto him, Why callest thou me good ? there is none good but one, that is, God : but if thou wilt enter into life, keep the commandments. 18. He saith unto him, Which ? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, 19. Honour thy father and thy mother : and, Thou shalt love thy neighbour as thyself. 20. The young man saith unto him, All these things have I kept from my youth up : what lack I yet ? 21. Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven : and come and follow me. 22. But when the young man heard that saying, he went away sorrowful : for he had great possessions. 23. Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. 24. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. 25. When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved ? 26. But Jesus beheld them, and said unto them, With men this is impossible ; but with God all things are possible. 27. Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee ; what shall we have therefore ? 28. And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. 29. And every one that hath forsaken houses, or brethren, or sisters,

or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. 30. But many that are first shall be last; and the last shall be first.

CHRIST, the King of Israel, coming to take his throne and to inherit his kingdom, first claimed his kingdom in peace. He began his friendly walk in Judea (John ii. 13 ; iii. 1—36) ; but being rejected and persecuted from thence (John iv. 1—3 ; Matt. iv. 12), He left the appointed seat of his government, and became thenceforth as a warrior and invader, preparing his foreign army wherewith to win his kingdom as a conqueror, and to take it by force. Accordingly He walked in Galilee, He walked in the coasts of Tyre and Sidon, and Cesarea Philippi ; He walked in Decapolis, on the other side of the sea of Galilee ; and now He comes upon Judea, from the other side of Jordan, hovering over them with his army of his disciples, prepared to descend upon them by storm, and possess himself of them by violence. “ Now gather thyself in troops, O daughter of troops, he hath laid siege against us.” These words of Micah prophesy of these times, when “ of a truth against thy holy child Jesus, whom

thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together." (Acts iv. 27.) But Jesus laid siege against them : He "spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim : and he shall bring down their pride together with the spoils of their hands" (Isai. xxv. 11),—as a warrior stretcheth forth his hands armed with spear and sword, to deal death and destruction to his enemies all gathered around and pressing upon him. This Jesus did, when his arms were stretched and extended on the Cross ; and the direct allusion is to Moses spreading forth both his hands, armed with the rod of God, which represented the Cross,—and himself by his attitude figured the Cross,—when he was destroying Amalek, the enemy and opposer of God in his march to the redemption of his people. But the weapon of his warfare was love. It was love when He came down from the highest heaven, and his Father's riches and glory, to be born into this fallen, lowest world, to be fettered and imprisoned in swaddling clothes, and be laid in poverty in a manger. It was love when He

restored the sick, and raised the dead, and preached the Gospel to the poor, and healed the broken-hearted, and rode into the royal city lowly and upon an ass, and washed the feet of his own betrayer, and prayed for his murderers. It was love when He yielded up his life on the Cross, and cried out, "It is finished:" that is, his victory and triumph. He pleaded with them by fire: but it was the same fire which burned in the bush of Moses in the wilderness, but the bush was not consumed. He pleaded with them by the sword: but it was the same sword which He placed at the garden of Eden to keep and show the way of the tree of life,—but that flaming sword was love.

Christ coming to lay siege to the Mosaic polity of the Jews, chooses his point of attack in a branch of the moral law, the law of divorce. Coming to restore the world to the state of man in Paradise, as he was in the beginning, when he came perfect from the hands of his Creator, He restored the laws also of the beginning, and of the paradisiacal state. Perfect purity and conjugal fidelity was a distinguishing mark of that state. But when

man had fallen, and was corrupted and debased in heart and appetites, then this law of purity was too hard for him, and inapplicable to him. And to the Jews, who partook of this hardness of heart in an eminent degree, Moses gave a law of divorcement; and this law recoiled fatally upon their own heads, as we shall perceive presently.

Christ conquered the moral law of Moses by perfecting it. The ceremonial law was likewise imperfect, in its nature and fulfilment. The ceremonial law was never perfectly performed. The Mosaic sacrifices were forborne to be offered during forty years in the wilderness. The passover sacrifice was never perfectly kept, and but once or twice with any very great zeal and frequency of attendance, after the entrance into Canaan. The sabbatical and jubilee years were almost wholly neglected. Our Lord Jesus Christ was victorious over the typical and the ceremonial law, by fulfilling it. It was according to its nature and design, and of divine intention, that it should be performed imperfectly, to make it significant of imperfection. Christ fulfilled it, and made it perfect in himself. He fulfilled it in every act: of

circumcision, of presentation (Luke ii. 22—27), of baptism (Matt. iii. 15), of feasts (John ii. 13 ; v. 1 ; vii. 10, &c.), of paying the ransom money (Matt. xvii. 25). He also fulfilled in himself, antitypically, all the sacrifices,—especially that of the passover : also the sabbath, and the feasts, and the year of release, and the jubilee. Among all the rest He fulfilled the mystery of marriage, as instituted at the creation and ordained from the foundation of the world, as a type of his great act and accomplishment of giving being and fruitfulness to his Church. Adam, the first of prophets, in the first prophecy that was uttered by divine inspiration when the spirit of life was given him, prophesied of this great and crowning work of the second creation, as the union of himself and his wife was of the first—“This is now bone of my bones, and flesh of my flesh : she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife : and they shall be one flesh” (Gen. ii. 23, 24). The man that left his Father, and his Father’s home and family, and all the joys of it, was Christ. He came down from his Father’s habitation in

heaven, to be joined to his wife, the Church ; and we are now bone of his bone, and flesh of his flesh, born and shed out of his wounded side while in the deep sleep of death, and are one with Him in frame, in fashion, and in nature (Ephes. v. 30—32).

If Christ left his Father's house and bosom to join himself to his Church by an indissoluble union, surely we, his Church, ought also and mutually to *forsake houses, and brethren, and sisters, and father, and mother, and wife, and children, and lands, for his name's sake* (ver. 29), and join ourselves to Him by an indissoluble marriage. But his disciples said, *If the case of the man be so with his wife, it is not good to marry* (ver. 10). How can we so give up all ties but one, and make a union and marriage so final and irreversible ;—surely there may be some qualification : surely there may be some restriction, even in such a measure and such an engagement ; we need not give up everything, and for ever, without any retreat or reservation. Our Lord says, No, we must relinquish all, we must give up everything. We must become eunuchs to the world, by whatever ways or means we may bring our-

selves to it : to all its ways, and thoughts, and affections, and desires, and be perfectly pure from it.

Our Lord illustrates this doctrine of unreserved and indissoluble union with Christ, and enforces the principle of it, by two examples and parables. The first is that of bringing little children to Christ. In the nineteenth chapter we noticed some of those qualities of children which chiefly fitted them and made them properly to be emblems of those who are worthy of entrance into the kingdom of heaven. We have here another qualification alluded to, namely, that they are fit emblems of one class of those eunuchs to the world which our Lord has just been commending. Children are emblems of those who are born eunuchs : of those who are naturally continent, who have been always celibate, and who never having experienced the ties and attachments of marriage and offspring, or having been brought up in the pleasures, and pomps, and vanities of the world, have ever after maintained their inexperience and ignorance and undesire of them, as little innocent children. These are fit and ready, —as young and unconscious children often

were, and still are, betrothed in marriage by their fathers and mothers,—to be betrothed to Christ. This, therefore, is our authority for bringing infants to baptism. Christ is joined to his Church in marriage by his sacraments. Baptism is the betrothment of Christ and his disciples: the Lord's Supper is their espousals. Our godfathers and godmothers betroth us to Christ in baptism, while yet ignorant and unconscious, and dependent upon them for the act, and choice, and profession of the future consummation; but at the same time ignorant of evil thought, or passion, or affection: in that innocent state of body and of mind in which we ought to remain, or else return to, for the time of our espousals.

The next is an illustration of those who are eunuchs by violence:—of those who having kept their innocency inviolate, not having ever been guilty of murder, or adultery, or thefts, or irreverence, keep themselves after in this course, by never entangling themselves in these ties of houses, and brethren, and sisters, and father, and mother, and wife, and children, and lands. These may signify those who abstract themselves from the cares and concerns

of life in monasteries and convents. The rest are those who having tasted deep of the riches, and lusts, and pomps, and riots, and luxuries, of the world, afterwards do themselves violence, and renouncing and defying all these worldly vanities and affections, though living in the midst of them, make *themselves* eunuchs for the kingdom of God's sake, and so prepare and fit themselves for the marriage supper,—the consummating of Christ's espousals. This is the hardest trial our Lord tells us; but not impossible with God's holy spirit. And it is the most highly rewarded: according to the parable in which he that having had five talents gained by them other five talents, was rewarded not only with five cities, but also with the talent which the servant who had not had even the hard trial of riches went and hid in the earth.

We have still another lesson and warning in this mystery of marriage and parable of divorcement. The Jews' law of divorcement recoiled upon their own heads. Christ divorced his first wife, the Jewish Church. But still He did it for the just cause which He assigned—the cause of spiritual fornication. They had

themselves thrown off their husband, and joined themselves in adultery with a messiah of their own choice and devising ; and shut out their own Lord and Master when He came and knocked at the bridal-chamber. But if Christ spared not but divorced his first bride, and cut off the native branches, let us take heed lest He spare not us the foreign bride, who are adopted and engrafted to his second espousals. We must be faithful to the marriage bed, and indissolubly joined and wedded to our Lord by an entire consecration.* We must forsake houses, and brethren, and sisters, and father, and mother, and wife, and children, and lands, for his name's sake ; and so, being eunuchs to all that is of the world, we may be the fruitful wife of our heavenly Lord and Husband.

* That is, separation.

HOMILY XLIV.

MATTHEW xx. 1—16.

1. For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. 2. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. 3. And he went out about the third hour, and saw others standing idle in the market-place, 4. And said unto them: Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. 5. Again he went out about the sixth and ninth hour, and did likewise. 6. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? 7. They say unto him, Because no man hath hired us. He said unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. 8. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. 9. And when they came that were hired about the eleventh hour, they received every man a penny. 10. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. 11. And when they had received it, they murmured against the goodman of the house, 12. Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. 13. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou

agree with me for a penny? 14. Take that thine is, and go thy way: I will give unto this last, even as unto thee. 15. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? 16. So the last shall be first, and the first last: for many be called, but few chosen.

EVERY man's day of duty is of twelve hours. Every man's life is as a day of twelve or more successive stages of duty and progress; from the morning of his birth to toil and earning of spiritual wages, to the coming of rest and reward in the grave. The day of the world and the life of mankind, is in like manner a period of many successive states and stages, from the first dawn of light and life in the material creation, to the final close and rest in the spiritual regeneration.

Among all these God alone performs his perfect part, and "works" from the beginning continually, "hitherto" in the re-creation of man. Man neglects his allotted task and part, and defers his duty to the later hours of the day, and yet complains that he has not his proper reward, and envies and compares himself with others who he considers have less claims to favour and approbation.

Yet the lot of life is more evenly cast and distributed than those who make envious com-

parisons of themselves with others are willing to perceive.

It is happiness which we all desire ; and it is happiness which we think is unevenly distributed, and in respect to which we feel envy, and are jealous and repining. Nevertheless there is a remarkable equality in the measure and degree of happiness belonging to different classes and relations of life and fortune, more than in the mode of it.

Our Lord however does not justify himself by this position and explanation ; but He says, *Take that thine is*. Thus He might conclusively deal at once with the whole question of his dispensations, temporal as well as spiritual, supposing or admitting the utmost inequality in the distribution of blessings, such as men ignorantly and ungratefully charge God with. Our Lord, however, confines the application of the parable to spiritual graces and blessings.

Is it not lawful for me to do what I will with mine own ? Take that thine is. God has made “ some apostles, and some prophets, and some evangelists, and some pastors and teachers.” He has said to the apostles, *Ye shall sit upon twelve thrones, judging the twelve tribes of Israel* (xix.

28). And He says to them that they have not earned it: "Ye have not chosen me, but I have chosen you."

But if we would be envious and repining, let us look at the whole question, so far as we are capable, and at our real comparative state.

The patriarchs had the promise:—this was the measure of their gift. The prophets enlarged upon the nature of it; but they did not understand it. The angels desired to look into it. John the Baptist was the greatest of prophets, and saw the beginning of the end of his hope in the Messiah. But "he that is least in the kingdom of heaven is greater than he." "Herein is this saying true, one soweth and another reapeth." "I sent you to reap that whereon ye bestowed no labour. Other men laboured," (*have borne the burden and heat of the day*), "and ye are entered into their labours." And after ages will see even more than we do of the heavenly kingdom upon earth. John the Baptist rejoiced to see Christ's day in the flesh. We have reason to rejoice that we have not seen Christ in the flesh; but we feel and see him by the Spirit. Other generations, in the regeneration, will see Him face to face yet

more visibly, when He comes to them again in the fulness of his Spirit. But wherefore should we repine, or be jealous and envious at this? Why were we born to this full revelation and light? Why were we not born blind as the patriarchs? Why are we not now heathens; but have had the Gospel preached unto us? Every generation has to thank God for greater light and knowledge than was graciously given to those which preceded it; and the light of every generation will be exceeded by the greater light, which will be revealed to generations called into use at a more advanced hour in the great day of the Lord's work in the re-creation.

Each one must have his place and time in the Lord's vineyard, and the Lord's progressive system; and must be thankful that he has a part and place assigned, in which the wages which he himself can earn and claim are as nothing, and all who obey and are thankful will receive their penny, in heaven, of free grace and gift after their hour of labour. All must see and confess God's wisdom and justice in the dispensation of his spiritual mercies and blessings to successive generations.

But this truth is not less applicable to those who are called at the same hour of the day, to work in the Lord's vineyard. The rich and the poor are much more equally happy, than an outward comparison of their conditions would enable us readily to conclude. There is an inward adjustment, and natural spring and elasticity and buoyancy of spirit, which enables the mind to assume an evenness of tone, under whatever pressure it is set, not dependent so much on outward circumstances as upon moral strength and temperament; and if contentment and the fewness of unattained desires are the gauge of happiness, the lowly in spirit are those who possess the greatest inheritance in the earth. And still greater is their share of the heavenly inheritance. "God hath chosen the poor of this world, rich in faith." "How hardly shall they that have riches, enter into the kingdom of God."

But at least all of sound mind had rather live than die. All therefore have received their penny. Every one is content to bear the toils and troubles of life, of which he complains, for this payment of life.

But let us look farther round. The brutes

are all below the lowest of us. They are each of them happy and contented with their lot. And shall not we be contented with our higher lot? The difference is greater between the lowest beggar and the highest brute, than between the king and the beggar. Any king would rather be degraded to the condition of a beggar, than any beggar to that of a brute. There are still lower classes : those of vegetables and minerals. Each have their own appointed purpose and intention to fulfil. Why were we not brutes, or vegetables, or stones? But we have intelligence and wisdom, and the capability of eternal life. Shall we repine that we are not of the twelve judges of Israel? We have life and the capacity of happiness. Shall we complain that we have not the station of masters, or our neighbours' estate? We have received each of us our penny.

Let us then "Rejoice in the Lord always ; and again, I say, rejoice. Let our moderation" (our contentment, and our readiness to give up something of what we have, rather than to desire more) "be known unto all men." For, 'the Lord is at hand' (the hour of death, and the day of judgment, when all will be equal).

Let us “be careful for nothing, but in everything by prayer and supplication, with *thanksgiving*, let our requests be made known unto God” (looking to God and to his good gifts, and not to our neighbour and his possessions); and thus, “the peace of God which passeth all understanding” (namely, the fulness of happiness, which is our object in envying others) “shall keep our hearts and minds through Christ Jesus.”

HOMILY XLV.

MATTHEW XX. 17—34. XXI. 1—11.

17. And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, 18. Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the Chief Priests and unto the Scribes, and they shall condemn him to death, 19. And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again. 20. Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. 21. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. 22. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. 23. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. 24. And when the ten heard it, they were moved with indignation against the two brethren. 25. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. 26. But it shall not be so among you: but whosoever will be great among you, let him be your minister;

27. And whosoever will be chief among you, let him be your servant : 28. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. 29. And as they departed from Jericho, a great multitude followed him. 30. And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou Son of David. 31. And the multitude rebuked them, because they should hold their peace : but they cried the more, saying, Have mercy on us, O Lord, thou Son of David. 32. And Jesus stood still, and called them, and said, What will ye that I shall do unto you ? 33. They say unto him, Lord, that our eyes may be opened. 34. So Jesus had compassion on them, and touched their eyes : and immediately their eyes received sight, and they followed him.

1. And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, 2. Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied ; and a colt with her : loose them, and bring them unto me : 3. And if any man say ought unto you, ye shall say, The Lord hath need of them : and straightway he will send them. 4. All this was done, that it might be fulfilled which was spoken by the prophet, saying, 5. Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. 6. And the disciples went, and did as Jesus commanded them. 7. And brought the ass, and the colt, and put on them their clothes, and they set him thereon. 8. And a very great multitude spread their garments in the way ; others cut down branches from the trees, and strawed them in the way. 9. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David : Blessed is he that cometh in the name of the Lord ; Hosanna in the highest. 10. And when he was come into Jerusalem, all the city was moved, saying, Who is this ? 11. And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

JESUS, the King of Israel, as set forth by St. Matthew, in his progress towards his empire and the conquest and possession of his kingdom, had exhibited his mighty power, as man, over the bodies and spirits of men : by healing the leprous body as a token of his power to forgive and heal the soul, leprous from head to foot under the curse of original sin ; by raising up the sick of the palsy by a word, and the publican Matthew, palsied by the love and pursuit of riches, suddenly also by a like single word ; and stilled the raging of the sea, and the like raging of the mind and spirit of the demoniacs ; and had opened the eyes of the blind man, first to see men as trees moving with life, and after that to see plainly, as Christ revealed the successive mysteries to his persevering disciples. But now in his nearer and nearer approach, and last coming to take to Him his power and his kingdom, He proceeds, before his departure to take this kingdom, during the short period which remains, to open to his disciples the higher doctrines and mysteries ; the principles and prerogatives of his power, and the weapons of his dominion. Jesus had shown his power over the bodies and spirits of

men ; but He had now to shew his power over his own body and spirit, and to carry out to its highest truth and consequence the great principle, “He that ruleth his spirit, is greater than he who taketh a city:” or rather, that he taketh the city of the strong man, the devil, by having dominion over his own spirit. Jesus had hereto preached John’s baptism ; but He was henceforth to preach his own baptism : the baptism which He was baptized with : the baptism of the Holy Ghost ; the baptism of humiliation and suffering ; the baptism of fire ; the fire of trial and persecution to the death, the fire of faith and truth, the fire of zeal and love unquenchable. He was to preach the baptism of the cross. And He proceeds to enforce it therefore by precept, by explanation, by miracle, and by example.

And first He opens the doctrine to his *disciples* secretly, *apart in the way* ; for the very fewest only were ripe enough, even by this time, to receive at all an instruction in this mystery, the great mystery of our salvation,—that the weapon of his warfare, the sceptre of his dominion, was the cross ; that the captain of our salvation, as well as ourselves, was to

be made perfect through sufferings. The eyes of all the world, the eyes of the disciples themselves, required opening; for as yet they were in blindness. Our Lord had assured them at the end of the last chapter, "Ye which have followed me—shall sit upon twelve thrones;" but they knew nothing whatever, either what those thrones were, or by what warfare they were to be obtained; though the disciples themselves had said, "we have forsaken all," and our Lord had taught them, "Ye that have followed me," and "every one that hath forsaken houses, or brethren, or father, or wife, or lands, for my name's sake." Therefore our Lord, having first announced this mystery (ver. 17—19), takes the first occasion, of the coming of Zebedee's children, to open the true doctrine to their minds. These having, it seems, communicated Christ's promise to their mother and relations, had mistaken with her the purport of the reward which was promised; and coming to Christ with the eagerness and ambition of men almost within the reach and grasp of their earthly object, they ask Jesus for the promise of the highest place: as if the first promise was for the first asker, and the gift was to be

given by preference and favour, not earned by exertion and self-sacrifice. Our Lord informs them, that they know nothing as yet of the object of their own ambition ; of the prize and honours which He had prepared, and the thrones which He had promised them. The kingdom which these sons of thunder were to storm, was to be gained by force and violence ; but that violence was to be used on themselves : a stronghold as the castle of Zion itself. And fierce enemies that defended it were to be mastered and overcome, and so the royal city was to be possessed, in which the thrones of the king and princes were to be set ; but this stronghold and these fierce enemies were within themselves, and the throne whereon they were to sit must be cast down and founded in their own heart. They must die in themselves daily, they must drink of death's cup, of their own free will and choice, supported and succoured by the power of the Holy Spirit ; they must be baptized or drowned in the billows of affliction, of suffering, and the lowest depths of humiliation, under the influence of the same Spirit brooding over the face of these waters ; and unless his Father should so pre-

pare and re-form them by his power and Spirit, there is no other power in the universe which could give them place and pre-eminence. But it is the Father's act and grace to prepare the thrones, and to prepare and place those principalities and powers which are to sit on them. This is no earthly ambition; and no earthly thrones or powers, such as are given by man's favour or will, are of kin to it, or rivals to it. Neither, as He next proceeds to show to the other disciples, is it any object of envy or rivalry, or one which it ought to be an offence in any one to aspire after or obtain. For the way is not in competition but in communion with others; not by passing and leaving others behind, and pushing them down, but by aiding and advancing them, and each one taking themselves the last and lowest place; and so every one's object and effort must be to advance the rest to the same honours and in the same road; and the more they advance others to the goal, the more they will advance themselves to the same attainment; and when they reach it, there will be room and seats for all those who have run successfully and attained, in proportion to their attainment by God's

will and help, without rivalry, and with mutual rejoicing. Thus the Lord has first propounded the doctrine of the cross by precept and explanation.

Our Lord now proceeds to impress upon his disciples their continuing blindness, and the need there still was of opening their eyes to this new and fundamental doctrine of his ministry, by a miracle and sign, and an example:—a miracle, to show that this work and preparation is of God,—a sign, to show the nature and newness and entireness of the discovery to their mental vision: the method also by which they must attain to it; and the great example impressed the doctrine with all the force and vividness of action and reality, and the fulfilment of prophecy.

Behold, two blind men were sitting by the wayside. And when they heard that Jesus passed by (the Son of God, the Saviour of men, was come into the world), desired that their eyes might be opened, that they might be made to see Him: who and what He was. And the more their application was opposed by the worldly gazing multitude, the more a great deal they cried to and importuned

the Enlightener of the universe. *And Jesus stood still, and called them unto Him*, and gave them sight ; and so receiving sight, they followed Him who had given them sight, with eyes fixed upon the form and actions of their great Deliverer. Their eyes were now first opened to a new world, and to new objects. Formerly, in the years of natural and fleshly sight, they had looked upon men walking in their worldly ways, and seen only the ordinary acts and occurrences of human life. Now were their eyes suddenly and miraculously opened to a new and spiritual vision. They looked with new-born eyes upon the newly born and new created world ;—they looked on the Saviour. And what was the first thing which their eyes were opened to see ? Christ the King, the King of Israel ; in his kingdom and on his throne ; Christ in his triumph. *Behold, O Jerusalem, thy King cometh unto thee.* And how doth He come ? *Meek and sitting upon an ass, and a colt the foal of an ass.* The Saviour's throne is humility. The Saviour's power is over passion and pride. The Saviour's victory is over Himself. His triumph is over evil. The intention of this miracle is more directly pointed out in

St. Luke xviii. 34, 35. It is there said, of the doctrine of Christ's humiliation and suffering, that the disciples "understood none of these things ; and this saying was hid from them ;" and then immediately, " A certain blind man sat by the way side begging : &c."

Two roads meet and lead to the royal city. The one is pride, and the other is humility. And as the colt which signed and showed our Lord's humility came from the cross road, so humility proceeds from the cross, and is ever found close to it. It is also found at Bethany : which is interpreted, the house of obedience, and the house of affliction. Of the two opposite means to empire, that which our Lord used and proved had never been before tried ; it was the colt upon which never man sat. While that which was old and used, and proverbial for independence and obstinacy, followed tamely and submissively, and under obedience to the new and untried influence of the new sovereignty and royalty.

The disciples and the multitude were thus prepared, if any preparation could be effectual and sufficient for them, for that final act and conflict, wherein death was conquered by the

obedience unto death, sin by suffering, and all the powers of earth and air were put under subjection, and all power in heaven and in earth was attained, by entire and perfect submission, and denial of self and sense,—the Son of God being made the servant of all, and the vilest of creatures in the flesh, even unto death, and the serving forth his life for the ransom of many, that is, of all mankind, who are his enemies and murderers. (Ver. 27, 28.)

HOMILY XLVI.

MATTHEW XXI. 12—46.

12. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, 13. And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. 14. And the blind and the lame came to him in the temple; and he healed them. 15. And when the Chief Priests and Scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, 16. And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? 17. And he left them, and went out of the city into Bethany; and he lodged there. 18. Now in the morning as he returned into the city, he hungered. 19. And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away. 20. And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away! 21. Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast

into the sea ; it shall be done. 22. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive. 23. And when he was come into the temple, the Chief Priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things ? and who gave thee this authority ? 24. And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. 25. The baptism of John, whence was it ? from heaven, or of men ? And they reasoned with themselves, saying, If we shall say, From heaven ; he will say unto us, Why did ye not then believe him ? 26. But if we shall say, Of men ; we fear the people ; for all hold John as a prophet. 27. And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things. 28. But what think ye ? A certain man had two sons ; and he came to the first, and said, Son, go work to day in my vineyard. 29. He answered and said, I will not : but afterward he repented, and went. 30. And he came to the second, and said likewise. And he answered and said, I go, sir : and went not. 31. Whether of them twain did the will of his father ? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the Publicans and the harlots go into the kingdom of God before you. 32. For John came to you in the way of righteousness, and ye believed him not : but the Publicans and the harlots believed him : and ye, when ye had seen it, repented not afterward, that ye might believe him. 33. Hear another parable : There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country : 34. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. 35. And the husbandmen took his servants, and beat one, and killed another, and stoned another. 36. Again, he sent other servants more than the first : and they did unto them likewise. 37. But last of all he sent unto them his son, saying, They will reverence my son. 38. But when the

husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. 39. And they caught him, and cast him out of the vineyard, and slew him. 40. When the lord therefore of the vineyard cometh, what shall he do unto those husbandmen? 41. They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. 42. Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? 43. Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. 44. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. 45. And when the Chief Priests and Pharisees had heard his parables, they perceived that he spake of them. 46. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

THIS chapter of St. Matthew furnishes a parallel to the fifth chapter of Isaiah, which we heard read in this morning's service.* Both predict and describe the same events by very nearly the same parables and allusions, viz., the rejection of the Jews for their pride, and want of faith and fruitfulness, and the election of the Gentiles in their place, to the inheritance of Christ's kingdom; but this the more awfully, because just about to be fulfilled. Our Lord was coming to Jerusalem for the last time,

* Second Sunday in Advent.

and He was coming to take his kingdom ; and He had, in the last and the preceding chapters of this Gospel, promised his disciples that they should sit on thrones ;—but He had told them, also, that they knew nothing at present what these thrones and this kingdom were :—for it was a kingdom founded not on ambition, but humility : a kingdom to be won not by acquisitions, but by losses : not by pressing to the foremost place, but by keeping hindmost and humblest in all pretensions and services : a kingdom whose exaltation was in abasement, and whose enjoyment was in suffering : whose conquest and triumph was over not others, but ourselves ;—and unless God so prepared us by his grace and Spirit we could not attain, and Jesus himself could not give us, this kingdom ; but that for all who should be thus prepared by God's grace, there would be places and thrones enough ; and first places for all, without preference, or rivalry, or jealousy, and without loss of power or place, by any other's prerogative or attainment.

Our Lord himself was now taking his kingdom by these conditions and means : begun in the manger, continued in his daily course

and contumelies, to be finished in the crucifixion. And having to reveal this crowning mystery to his disciples, He had enforced the unexpected and unwelcome doctrine upon them, and shown their present blindness to it, and their need of a new sight and faith to see and to believe it, first by precept,—next by a miracle,—and thirdly by example; and now He proceeds to carry on the course of his instruction and operations to their conclusion by other acts and parables.

Our Lord had won for himself his kingdom by his sufferings and humiliations; and having rode in the triumph of lowliness and poverty to take it, He at once assumes the throne and authority which He had earned, and exercises it.

The authority and office which our Lord earned was that of Judge of the quick and of the dead: of discerner between those who are alive in Christ and those who are dead in trespasses and unbelief. He, sitting as Solomon on his golden and ivory throne, judging between the mothers or churches of the dead and of the living,—separates the sheep from the goats; and sets the sheep on his right

hand,—as the blessings were pronounced upon Mount Gerizim, which was upon the south, or the right hand,—and the goats on his left,—as the curses were set upon Mount Ebal, on the north ; and so our Lord now pronounces, both by acts and parables, the rejection of the Jewish church, their rich and wise men, their rulers, and the nation ; and calls the Gentile world, the publicans and harlots, and the poor in purse and spirit, and sets them on his right hand, in place and dominion. All this chapter, and the fifth chapter of Isaiah, are the pronouncing of this judgment.

And Jesus went into the temple of God, and cast out all them that sold and bought in the temple. Thus the profaners of God's church by the idolatry of covetousness, were cast out ; —as in Isai. v. 8, we read,—" Woe unto them that join house to house, that lay field to field : " to the 16th verse.

Then the blind and the lame came to him in the temple, and he healed them. This is a fulfilment of the type of David, the Beloved, taking by storm the castle and city of Zion, which represented Christ entering into his church and royal city. Its defenders,—as it might be

the Jews,—send to Him, saying, “Except thou take away the blind and the lame thou shalt not come in hither.” (2 Sam. v. 6.) Our Lord took away the blind and the lame, by giving the unbelieving spiritual sight and faith, and grace and strength to those who repented and wished to walk in the paths of righteousness. Thus He takes away the blind and the lame by mercy, and makes them alive and quick :—but those who were blind and lame by contumacy and choice, as those covetous buyers and sellers in the temple,—for nothing so much blinds the spiritual sight, or causes us to halt and go astray in our course, as covetousness,—these our Lord pronounces dead, and takes away by vengeance and destruction ; and so He sets the one on the right hand and the other on his left, and takes possession of his city and kingdom. In the later period of the Christian dispensation we have seen buyers and sellers in God’s church and temple, and the same blindness produced by the same covetousness, and lameness ; and the same rejection from the first place, and from Christ’s right hand.

Then the chief priests and Scribes see and

complain of the children crying, and singing hosannas in the temple. But Jesus receives and commends these as chosen subjects of his kingdom : for they are eunuchs to the world, the flesh, and the devil ;—and Isaiah says, chap. v. 17, “ Then shall the lambs ” (the little children in Christ) “ feed after their manner, and the waste places of the fat ones shall strangers eat : ”—that is, the poor, the publicans, and the Gentiles, the lambs and children in Christ, shall feed on the bounties and blessings of the Redeemer, from which the rich Scribes and Pharisees, and the Jews, are rejected and cast out. Then it is added, and *He left them*, that is, He left and rejected the proud and rich Jews, *and went out of the city into Bethany*, that is, to the house of obedience and affliction, *and he lodged there*.

The next work and parable by which our Lord pronounced judgment upon the Jews, was the miracle on the fig-tree. Jesus hungered and thirsted after a righteous people and church, and longed to satisfy himself with that which the travail of his soul had fully earned, a righteous seed and generation, the inheritance of his satisfaction and sufferings. But

God “looked for judgment, but behold oppression; for righteousness, but behold a cry.” (Isai. v. 7.) “This people draweth near to me with their mouth, and honoureth me with their lips, but their heart is far from me.” Therefore the Jews were cursed, and set on the left hand, and condemned to wither away like this fig-tree. And our Lord explains and enforces this miracle and sign by a still figurative application: telling his disciples that, by the prayer and preaching of faith, they should remove this mountain of the church of God which was at Jerusalem, before their eyes, from its present place, in which it appeared to be firmly rooted, and plant it in the sea of the Gentiles, and there build Him a new and spiritual city and temple.

The next act of judgment performed by our Lord, is the pronouncing of the sentence of judicial blindness upon the chief priests and elders of the people, according to the prophecy of Isaiah on this event, chap. v. 30:—“And if one look unto the land—the holy land and people—behold darkness and sorrow, and the light is darkened in the heavens thereof:” that is, the light of religious truth, and the

spiritual eye to perceive it, is darkened and put out in the heavens or hierarchy, among the chief priests and Scribes, and elders and doctors, and those who are set as constellations in the firmament of God's heaven or church, to be for signs and seasons to the people, and to the heathen who sit in darkness, but who have lost their light and sight, and while they say, We alone see, are in total darkness. Being asked by our Lord whether John the Baptist were of heaven or men, they answered, after examination, "*We cannot tell.*" "*The light is dark in our heavens.*" Thus Isaiah again, in the next chapter,—“Go, and tell this people, see ye indeed, but perceive not:”—and “make the heart of this people fat, and make their ears heavy, and shut their eyes;”—and our Lord says, “From him that hath not shall be taken even that which he hath:”—and so the king pronounces this curse upon the Jews, standing before Him for judgment, and sets them on the left hand: *Neither tell I you by what authority I do these things.*

But the people, who counted John for a prophet, and the publicans and harlots who

believed and repented at his preaching,—to these our Lord gives life, and places them upon his right hand. For though they refused, and went not with Him at first, yet afterwards they believed and acknowledged their blindness, and the Lord opened their eyes, which were not fast sealed through pride and self-conceit. The self-righteousness of the Scribes, and elders, and chief priests, professed them followers and servants of the Lord in the only true path ; but it was a path of their own finding and preparing. They turned their backs upon the true and living way ; and their own obstinacy and self-chosen blindness condemned them to walk on still in darkness.

The chapter finishes with the parable of the householder's vineyard, the same as that of the same Isai. chap. v., with which it opens : " For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant : and he looked for judgment, but behold oppression ; for righteousness, but behold a cry : "—He sent to the husbandmen for the fruits of his vineyard, but they took his servants, the prophets, and beat some, and killed some, and stoned others ; and, last of

all, they killed and cast out his son. Then, at length, the king pronounces the sentence plainly, *the kingdom of God shall be taken from you*, and ye shall be set on the left hand,—for ye are dead ; and it shall be given to others, who acknowledging their death in sin, and their blindness, their calling from the high-way side, and from the belly of hell, and from the bottoms of the mountains,—are renewed again to life by the Saviour, and set on his right hand in the heavenly places. These are raised to life and made to sit upon the mountain of the stone which they have chosen for their defence ; and those are ground to death, who refused and rejected it, calling upon it to fall upon them. (Matt. xxvii. 25.)

Thus the Lord entered upon his kingdom, and sat upon his throne of judgment, and divided the quick from the dead ;—first, in casting out the money-changers, those who bought and sold his sacrifices, from his church ;—secondly, in healing the blind and lame, who acknowledged their blindness and lameness ;—thirdly, in accepting and commending the praises of babes and little ones in Christ, eunuchs to the world, the devil, and the flesh,

and whose first birth is to Christ ;—fourthly, in cursing to his left hand the unfruitful, who have only the leaves of doctrine and profession ;—fifthly, in pronouncing on the worldly wise and learned, judicial blindness ;—sixthly, in accepting the publicans and harlots, confessing themselves dead in sins, and believing and repenting, new born again to Christ, and calling them to new life : while the self-sufficient and professing and unconfessing, are shut out ;—seventhly, by the parable of the vineyard-men, who produced fruit for themselves alone, and rejected and killed the lord of the vineyard ;—and, lastly, by a plain and unfigured judgment pronounced upon the Jewish nation, of condemnation and rejection, and the calling of the Gentiles, and the grinding of the Jews to powder, and scattering them to the four winds in the last destruction and dispersion. Thus was fulfilled Isaiah v. 13—21, 24—30. “Therefore my people are gone into captivity, because they have no knowledge : and their honourable men are famished, and their multitude dried up with thirst :” &c.

Christ is daily and hourly, and every minute and moment He is judging the quick and the

dead, in the Gentile Christendom, as He did among the Jews. In every nation, in every church, in every family, in every heart, and individual, we are severally assigned to the right and to the left hand in every action and thought of our lives.

HOMILY XLVII.

MATTHEW XXII. 1—14.

1. And Jesus answered and spake unto them again by parables, and said, 2. The kingdom of heaven is like unto a certain king, which made a marriage for his son, 3. And sent forth his servants to call them that were bidden to the wedding : and they would not come. 4. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner : my oxen and my fatlings are killed, and all things are ready : come unto the marriage. 5. But they made light of it, and went their ways, one to his farm, another to his merchandise : 6. And the remnant took his servants, and entreated them spitefully, and slew them. 7. But when the king heard thereof, he was wroth : and he sent forth his armies, and destroyed those murderers, and burned up their city. 8. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. 9. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. 10. So those servants went out into the highways, and gathered together all as many as they found, both bad and good : and the wedding was furnished with guests. 11. And when the king came in to see the guests, he saw there a man which had not on a wedding garment : 12. And he saith unto him, Friend, how camest thou in hither not having a wedding garment ? And he was speechless. 13. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness ; there shall be weeping and gnashing of teeth. 14. For many are called, but few are chosen.

OUR Lord, according to the early part of the parable, had prepared his marriage feast, to which He had invited, first, the priests, and Scribes, and Pharisees, and those who thought themselves eminent in virtue and religion, and who rejected Christ's feast of redemption and forgiveness ; and next the Publicans, and sinners, and harlots, who are here represented by those who were brought from the streets and lanes of the city—that is, of the Jews ; and thirdly, those who were gathered in from the highways and hedges,—the heathen and the Gentile world, of which number are all we invited to this heavenly banquet.

But when the king came in to see his guests, he saw there a man which had not on a wedding garment : who had not chosen to clothe himself with the robe provided for him by his host, according to the custom of this eastern country, which is here referred to in the parable,—the holiness and righteousness of Christ's merits and sanctification. This coming in of the king prefigures our Lord's second coming, for the consummation of mercies in redemption, towards his bride, the true and pure Church ; and of final judgment, upon the un-

believing and the wicked. He will then find, as is here described, one man, or body of men, who have not clothed themselves in his wedding garment.

Many parts of the Scriptures have allusion to the existence of a great apostasy and form of sin which will exist at the time of our Lord's second coming. Our Lord himself says, "When the Son of man cometh will he find faith : " that is, He will not find faith, "on the earth." For He will find men, or at least a certain body of men, who are eminently deficient in this qualification of the true Christians. St. Paul says, "That the last day shall not come except there come a falling away first, and that man of sin be revealed, which the Lord will destroy with the brightness of his coming." And this man of sin, which is antichrist, or the adversary and enemy of Christ and his truth, will rise up within the pale and fold of Christ's professing congregation. In the 1st Timothy, chapter 4, St. Paul says, "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils ; speaking lies in hypocrisy ; having their conscience seared

with a hot iron ; forbidding to marry, and commanding to abstain from meats." Now this is said of the "latter" times. In the 2nd Timothy he presently speaks of the "last" times, which is the time of Christ's second coming to judgment. The latter times are the times between the first and second coming of Christ—the times in which we live ; and during the whole of which Christ's servants and preachers are evangelizing all nations, and compelling them to come in to his feast. During all this time adversaries and antichrists are continually rising up (as we shall see in St. John), and are becoming as it were earnest and prototypes of that great antichristian consummation of wickedness ; and their successive destructions are earnest of that final destruction in the day of judgment.

This description in the 1st Timothy seems to prophesy of the Roman Church, who professedly speak hypocrisy and lies under the plea of doing evil that good may be effected. They forbid to marry, and thereby lay a temptation and a snare before their followers ; and they expressly command to abstain from meats. But this expression represents the whole system

of ceremonies and outward forms, of which this of meats was one leading example in the Jewish economy. In the 2nd Timothy, chapter 3, St. Paul says, "In the "last" days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God ; having a form of godliness, but denying the power thereof."

St. Peter says, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways ; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you : whose judgment now of a long time lingereth not, and their damnation slumbereth not. But chiefly them that walk after the flesh in the lust of

uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities. But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; and shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness." (2 Pet. ii. 1—3, 10, 12—15.)

St. John says three times that antichrist shall come; and that he is come already in many forms.

And St. Jude says, "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lascivious-

ness, and denying the only Lord God, and our Lord Jesus Christ. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. But these speak evil of those things which they know not : but what they know naturally, as brute beasts, in those things they corrupt themselves. Woe unto them ! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear : clouds they are without water, carried about of winds ; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots ; raging waves of the sea, foaming out their own shame ; wandering stars, to whom is reserved the blackness of darkness for ever. And Enoch also, the seventh from Adam, prophesied of these saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

These are murmurers, complainers, walking after their own lusts ; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit." (Jude 4, 8, 10—19.)

So our Lord's coming, according to the first prophecy of Enoch, and all the rest, is for final mercy upon the just and the redeemed, and for final judgment on the unbelieving and impenitent.

Now all this is said to us, as well those who live now as those who shall live at the particular period of the second coming, and as well to each individual of us as to whole bodies of people and nations. For all our Lord's parables are applicable to the world in general and in particular, and all the precepts and prophecies of the Scriptures are addressed to us both as present and particular warnings, and for our practical use, as well as for information and

encouragement as to that which shall be coming upon the world hereafter. (Rev. xxii. 7—14.)

But no one of us can know the times and the seasons, which the Father hath put in his own power, or whether the time of judgment is far off, or whether we may be now closely approaching this final consummation of things. We must look each of us to ourselves, and take warning as if we each of us might be the man whom our Lord shall come in and find to be without the wedding garment. We are easily lulled into security, and are easily made to believe, by the habits and fashion of the world, and our own self-deception, that all things are going on right. But there are many marked symptoms even now, if we would perceive them, of an antichristian spirit prevailing among ourselves and in our own circles of society ; and we may be each of us near to the very marked characteristics of this apostate, without having any thought of it. The apostle says men shall be "covetous." Now covetousness is the besetting sin consequent upon riches, and riches are the characteristic and the stay of this nation. "Proud," boasters. The pride of life, and the dignity of human nature, and

all which exalts man in the conceit of his own unbelieving reason, are the very marks of this age and period. "Disobedient to parents." "Speaking evil of dignities," &c. These are not less approved and avowed marks of our habits and system.

St. Jude also seems to mark these three as characterising and together constituting the apostasy of the last times (ver. 11): "Woe unto them! for they have gone in the way of Cain," or infidelity: "and ran greedily after the error of Balaam for reward," that is, covetousness: "and perished in the gainsaying of Core," that is, schism and disobedience. And we may reasonably conjecture that these are the three unclean spirits like frogs, which shall proceed out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet: which shall gather the great ones of the earth to battle against Christ and his cross in that great day of Almighty God. (Rev. xvi. 14.)

Let each of us, therefore, be aware and fearful; and as these are contrary and opposite to the true Christian spirit which Christ preached, and are yet rife among us, and approved, and

cultivated, let us in counteraction of them cultivate all those opposite and prescribed dispositions, which are inculcated in Christ's sermon on the Mount. Blessed are the poor in spirit. Blessed are they that mourn. Blessed are the meek. Blessed are the merciful. Blessed are the pure in heart. Blessed are the peaceable.

So shall we be duly prepared for Christ's marriage supper, and be daily putting on the wedding garment which the Ruler of the Feast provideth for us. So shall we not be found unclothed and worthy of just judgment of outer darkness, but be fit subjects of welcome as accepted guests at his banquet of ever increasing blessings.

HOMILY XLVIII.

MATTHEW XXII. 15—46.

15. Then went the Pharisees, and took counsel how they might entangle him in his talk. 16. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man : for thou regardest not the person of men. 17. Tell us therefore, What thinkest thou ? Is it lawful to give tribute unto Cesar, or not ? 18. But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites ? 19. Shew me the tribute money. And they brought unto him a penny. 20. And he saith unto them, Whose is this image and superscription ? 21. They say unto him, Cesar's. Then saith he unto them, Render therefore unto Cesar the things which are Cesar's ; and unto God the things that are God's. 22. When they had heard these words, they marvelled, and left him, and went their way. 23. The same day came to him the Sadducees, which say that there is no resurrection, and asked him, 24. Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. 25. Now there were with us seven brethren ; and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother. 26. Likewise the second also, and the third, unto the seventh. 27. And last of all the woman died also. 28. Therefore in the resurrection whose wife shall she be of the seven ? for they all had her. 29. Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

30. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. 31. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, 32. I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. 33. And when the multitude heard this, they were astonished at his doctrine. 34. But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. 35. Then one of them, which was a lawyer, asked him a question, tempting him, and saying, 36. Master, which is the great commandment in the law? 37. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38. This is the first and great commandment. 39. And the second is like unto it, Thou shalt love thy neighbour as thyself. 40. On these two commandments hang all the law and the prophets. 41. While the Pharisees were gathered together, Jesus asked them, 42. Saying, What think ye of Christ? whose son is he? They say unto him, The son of David. 43. He saith unto them, How then doth David in spirit call him Lord, saying, 44. The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? 45. If David then call him Lord, how is he his son? 46. And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

OUR Lord was now entering upon his kingdom; and having rode in his triumph of humility, had come to the gates of the city which He laid siege to: about to expel its wicked and unworthy garrison and inhabitants, and to people it with a choice and chosen band of faithful warriors and true devoted subjects.

He had assumed the throne of the kingdom, and the seat of judgment, and separating the sheep and the goats, had placed the blind (xxi. 14), and the unbelieving (xxi. 32, 35), and the outwardly professing (xxi. 19), and the rebellious (xxi. 35), and the money-worshippers (xxi. 12), on his left hand ; and the prayerful, and the believing, and the babes and infants in the world, and the doers of more than they before had done or professed, and the humble and repenting, upon his right hand.


But it could not be that the present holders of the city and the kingdom should quietly yield possession, though utterly worsted in all their first encounters. They must needs make some last and desperate efforts and sallies against the besieger ; and accordingly they form several plans of sortie and attack, all which our Lord foils and defeats in succession, till He enters without further encounter and opposition into full possession, so that against Him not a dog barked, or a bird peeped, or a murmur was muttered. But our Lord's warring was not with the weapons of the world's warfare. " Every battle of the warrior is with confused noise, and with garments rolled in

blood ; but this shall be with burning and fuel of fire." It is with fire that our Lord pleads with his enemies and with his adherents : and this fire is within us, for vengeance and for blessing. The fire of hell is within us, as well as the fire of heavenly consolation ; the fire of an upbraiding and despairing conscience, and the fire of love.

The first assault is by the Pharisees, in conspiracy with the Herodians. These two hostile and opposed parties were united in friendship by the hoped-for fulfilment of their wicked purpose ; as Herod also and Pontius Pilate were made friends from being enemies, over the blasphemous purpose of deriding and persecuting the meek, and innocent, and merciful Jesus. And they practised upon Him the same mockery of pretending to defer to Him as a king, and to make Him their acknowledged umpire in their long-pending and unsettled controversy.

The Pharisees contended that tribute to their Roman rulers was to be refused as a point of conscience, as contrary to God's covenant with his people, and in derogation of his truth and dignity. But in this, as in other things, they

interpreted God's law and precepts in favour of themselves, and so as to aggrandize their own interests and their own dignity. Herod, the tetrarch of Galilee, holding his post and power by the grant of the Roman Cesar, was constrained with his followers and party, who took their title from him, to uphold the payment of Cesar's tribute as a peremptory obligation. A body of the Jews attached themselves to this political party, and this religious and political controversy had long agitated the active minds and spirits of the generation, ever since the decree of Cesar Augustus (Luke ii. 1), without being any nearer to a decision and settlement. Probably the tribute was generally paid without dispute throughout Herod's jurisdiction of Galilee, while it was more disputed in the neighbourhood of Jerusalem, where the Pharisees made their chief resort and had their principal power and influence. These two came to Jesus, and professed to make Him their umpire, and to consent to abide by his decision ; and they came with a false and flattering submission to Him as one who taught the way of God in truth, and regarded not the person of any man : not perceiving, in the blind-



ness of their unbelief and malice, that he who does not quail to the fear, does not yield either to the flattery of men. Thus, deceiving themselves in their endeavours at deception, they proved themselves the genuine hypocrites which our Lord at once charged them with being (ver. 18). And the Pharisees trusted confidently that our Lord's fearlessness would undoubtedly confirm their doctrine of immunity from tribute, and so subject Him to condemnation from Herod, of whose jurisdiction He was, as being a Galilean.

When any controversy has remained long undecided, it is in general the case that both the disputants have taken some wrong grounds; and the settlement of the dispute is only to be achieved by the introduction of some new principle and original view, which neither party had hitherto caught sight of. Our Lord disarms all these successive attacks by this method of warfare; and in so doing He takes occasion, while convincing and overthrowing his enemies, to instruct and establish his true subjects and followers, and better prepare them for his kingdom. The Pharisees measured and approved everything by outward and worldly

estimates. They did everything to be seen of men : they made clean the outside of the platter : they tithed mint and cummin ; and they adhered only to the letter : they never looked within. They expected that the Messiah would be a worldly prince, to whom their riches, and learning, and power, would be commendable, and who himself would receive all riches and tribute. Our Lord disabused their minds, as He had done those of his disciples, and took away the whole subject of dispute between the Pharisees and Herodians. He had promised his disciples thrones ; but He had shown them that power and pre-eminence was to be acquired by resigning it : that the highest place was to be obtained by him who was the most a servant : that all worldly wealth and riches must be resigned and hated, to acquire and possess the true riches. But if all worldly wealth was to be thrown away and hated, what signified it whether it were paid away to Cæsar or any other. The material itself was worthless, and let it be paid to him who sought after and valued it, and who was pleased to put upon it his own mark and image, and identify it with himself. This is the material gold. God, on

the other hand, requires the heart and soul : that which was made in his image, and may be made to bear his impress : the faith, hope, and charity : the holiness of the heart and spirit—this is the true gold, the gold of the sanctuary. Thus our Lord silenced and dispelled this double attack of his adversaries, and remained master of the field and conqueror, with his chosen band of followers thus marshalled and furnished anew, and instructed.

The Lord having defeated this sally and ambuscade, and remained master of the field from this double attack from before and behind, next meets and silences another enemy,—the Sadducees. This He performs by a similar method : at the same time setting at rest a notable dispute which had deeply agitated and divided the masters of morals and instruction, at that period, and furnishing his followers with a new weapon and instruction, which neither of the parties had known, and the want of which had rendered the dispute incapable of a settlement. The Sadducees denied the resurrection from the dead, either of the body or the spirit ; and the existence of spirit they denied altogether. The resurrection of the natural

body they reduced *ad absurdum*, by many proofs, and especially by this their favourite one,—that thus the admitted law of Moses would assign as many as seven husbands to one woman, while at the same time it forbade a woman expressly to be the wife of more than one man. The Pharisees, who looked for the literal resurrection of the fathers to possession of the earthly Canaan, could not, upon their doctrine, answer this dilemma thus proposed to them by the Sadducees. The Lord convicts them both of error by a word. He informs them that there is a natural body, and there is a spiritual body: “there are bodies celestial, and bodies terrestrial;” “thou sowest not the body which shall be, but bare grain” (1 Cor. xv.); so that though the natural flesh and bones are buried in the tomb, in dishonour and corruption, it is raised again in glory and incorruption, with wings of spiritual life and angelic perceptions; without human senses and desires; an inhabitant of heaven. It is not the mortal and material form which bears the image and impress of God, and which He claims therefore and takes to himself, and raises up in the resurrection and ascension, and justifies, and sanctifies, and

glorifies. He gives the dead body and bones to the world, and to man, and the dead in sin and unbelief. He takes the spiritual man, the regenerated, sanctified, spiritualized man, his soul and faculties, to himself, and sets them on high in heavenly places.

Thus the Lord conquered and triumphed a second time ; and vindicated his standard ; and re-established his city and kingdom again upon its true and spiritual foundation.

The Lord having thus doubly laid the spiritual foundation of his city, proceeds, by occasion of a third and last attack, to build upon it his moral and religious bulwark, and thus to make and show himself confessedly unassailable, to his opposers and to his followers. The contest was rife among the Pharisees themselves, whether the moral or the ceremonial law,—the law of sacrifices and offerings, or the commandments,—the law of the phylacteries,—were the most important. The Lord rejects at once all outward acts and defences against the devil, against sin and its penalties. He extinguishes the fire of the brazen altar, and He lights up the inward fire of the golden altar,—the fire of love divine and human,—the

living fire of the heart, and shows this to be the true and spiritual weapon,—the resistless flaming sword, which points out and which defends the way of the tree of life: and He invites the lawyer, and with him all others who came to him for instruction, though he came as an enemy, to enter in by it.

But it is the part of a consummate general and a conqueror, after having sustained the assaults of his enemy, to follow up his successes by an offensive attack, and so to convince the adversary of his defeat, and prevent all hope or opportunity of rallying and renewal of the encounter. And the Lord having repelled the combined and successive attacks of the Pharisees, the Sadducees, the Herodians, the Scribes and lawyers, but still seeing them gathered together (ver. 41), feeling, but scarcely convinced of their defeat,—He proceeds to make his own assault upon them, his invaders, and utterly to break and scatter them, preparatory to that pursuit and punishment with which He pursued, and slaughtered, and annihilated the Scribes and Pharisees and their confederates, as related in the next chapter. And his attack was with the same weapons, and

by the same mode of warfare, as had been his defence.

The sword of God hath two edges ; and every revelation of his word, which is his sword, is written on both sides, within as well as without (Exod. xxxii. 15 ; Ezek. ii. 10 ; Zech. v. 3 ; Rev. v. 1) ; and as Moses, that is, the law, could only see the back-side of God's revelation, so the Pharisees could only see and read, and use in their warfare, that which was outside and in the letter. But the Lord turned upon them the other edge of his sword, which was the spiritual mouth or edge, and taught them that his Gospel and his kingdom was spirit, and that therein was power and victory, and life and light ; and by this He burned up and consumed these his adversaries and enemies, and by these He instructed, and illuminated, and raised up to power, his followers and obedient subjects.

The Pharisees and Scribes looked only for a temporal kingdom of Christ, in which He should reign the heir of David's throne by natural descent ; and first restoring the power to the Jews by expelling the Romans, should go forth conquering and to conquer the Gentile

nations, and the Romans themselves, and bring them into subjection to the princes and potentates of the Jews, that was, to themselves, the Scribes and Pharisees.

But how could David's heir and son by descent be his Lord? How could David's branch be also his root? How could He who derived his origin and kingdom from him be the object of his reverence and worship? True, that Christ was king of the Jews, and heir of David's kingdom by promise; but his kingdom was not of this world. True, He was heir of the promise made to Abraham, that kings and nations should come out of him, and that in him all the families of the earth should bless and be blessed; but this was a spiritual blessing and promise. True, He would emancipate the Jews from tyranny and bondage; but it was the bondage of sin and the devil. True, the princes and potentates of the Jews should conquer the heathen and the Roman world itself; but the princes and kings were the apostles; and their warfare was spiritual; and the reign of Christ was to be in their hearts and consciences; and the world which He was to reign over was that spiritual world, and

heavenly world,—that second world, which Archimedes desiderated for a fulcrum whereon to move the material world, the subject of his philosophical knowledge. And truly Christ and his princes and powers moved his visible world from its base, and overthrew it, and dashed it to atoms, and trampled it, and made it as the dust under his feet.

It became such a king and such a conqueror that He himself also should be spiritual, and not born by natural generation and descent; that though He chose a natural descendant of David to be the vessel whereinto, by the Holy Ghost, He should enter, and thence be born by supernatural generation,—that He who created this new thing, and was to create the new earth and the new heavens, the greater and more wondrous creation, which were to be his kingdom and dominion,—that He should be also the Creator of the natural heavens and the earth in the beginning: the Creator of David, his father in the flesh, and the Creator of his fathers, and his fathers' father: that He should be the Lord of heaven, the worship of David himself and of all creation.

But this mighty work of the Spirit the Scribes

could not see or believe, because their pride and their desire to be seen of men had blinded them ; and their avarice and ambition had corrupted them ; and their learning and practice of the outward form and letter had led them astray and bewildered them ; and the luxury and uncleanness of their lives had caused them to hate and loathe what was pure, and clean, and perfect, and spiritual,—though their prophets had shadowed out and secretly deposited the precious truth and treasure ; and their wise men in godly wisdom had dug and mined for it, and brought it out more distinctly and pointedly to view—that the son of David was the Son of God, and that his birth was a new creation, and that his kingdom was a new heaven and a new earth,—a new world, a spiritual world,—having a new city and a new temple, the original of that from which Moses shadowed,—wide, and deep, and large, as the heart and soul of man, which has within it heaven—built up of the precious stones and pearls of all the high and spiritual purities and perfections, wherein dwelleth (the Lord our) righteousness. (2 Esdras ii. 38, 42, 43, 45, 47 ; vii. 28, 29 ; x. 54 ; xiii. 32 ; vi. 9.)

Therefore, unable to look up or answer, they lay prostrate before Him, beneath Him, their neck under his feet,—blinded, dismayed, confounded, dissolved to dust and ashes,—to receive the tenfold sentence pronounced upon them by their conqueror, and king, and judge, in the next chapter.

HOMILY XLIX.

MATTHEW XXIII. 1—39.

1. Then spake Jesus to the multitude, and to his disciples, 2. Saying, The Scribes and the Pharisees sit in Moses' seat : 3. All therefore whatsoever they bid you observe, that observe and do ; but do not ye after their works : for they say, and do not. 4. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders : but they themselves will not move them with one of their fingers. 5. But all their works they do for to be seen of men : they make broad their phylacteries, and enlarge the borders of their garments, 6. And love the uppermost rooms at feasts, and the chief seats in the synagogues, 7. And greetings in the markets, and to be called of men, Rabbi, Rabbi. 8. But be not ye called Rabbi : for one is your Master, even Christ ; and all ye are brethren. 9. And call no man your father upon the earth : for one is your Father, which is in heaven. 10. Neither be ye called masters : for one is your Master, even Christ. 11. But he that is greatest among you shall be your servant. 12. And whosoever shall exalt himself shall be abased ; and he that shall humble himself shall be exalted. 13. But woe unto you, Scribes and Pharisees, hypocrites ! for ye shut up the kingdom of heaven against men : for ye neither go in yourselves, neither suffer ye them that are entering to go in. 14. Woe unto you Scribes and Pharisees, hypocrites ! for ye devour widows' houses, and for a pretence make long prayer : therefore ye shall receive the greater damnation. 15. Woe unto you, Scribes and Pharisees, hypocrites ! for ye compass sea and land to make one

proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. 16. Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! 17. Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? 18. And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. 19. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? 20. Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. 21. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. 22. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. 23. Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. 24. Ye blind guides, which strain at a gnat, and swallow a camel. 25. Woe unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. 26. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. 27. Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. 28. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. 29. Woe unto you, Scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, 30. And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. 31. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. 32. Fill ye up then the measure of your fathers. 33. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? 34. Wherefore,

behold, I send unto you prophets, and wise men, and scribes : and some of them ye shall kill and crucify ; and some of them shall ye scourge in your synagogues, and persecute them from city to city : 35. That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. 36. Verily I say unto you, All these things shall come upon this generation. 37. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not ! 38. Behold, your house is left unto you desolate. 39. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

OUR Lord had combated and repelled all the separate and successive and the combined attacks of the Pharisees and Sadducees, the Scribes and the Herodians, and having compelled them to an entire submission and surrender, by an attack on his own part which they could not resist, He rejoices as a conqueror ; and putting his foot upon the neck of his prostrate enemies, and holding over them his sword, He pronounces the condign and terrible sentence which He was about to execute upon them.

But God's visitations are always at the same time for judgment and for mercy ; and Christ does not pronounce a sentence of judgment upon one class of persons, without ac-

companying it with instruction to those who are willing to learn and be saved.

Though the Scribes and Pharisees were condemned, yet the Lord enjoined upon his disciples and the multitude obedience to their commands, and to yield to the government which God had placed over them, for conscience sake, though that government was abused and absolutely faulty. If the Lord had instructed them to pay tribute to Cæsar, and St. Paul exhorted that prayers and thanks should be made for kings and all in authority; if this duty and support were to be paid to the secular powers, aliens from God, and enemies to their subjects and his children, much more was it fit that obedience should be paid to the authorities in religion, instituted by God; though that authority might be abused and greatly aggravated. For obedience is the first religious virtue, and humility, which is the foundation of it, is the key to the heavenly kingdom; and these the Pharisees exacted with the most excessive force and oppression, and that with a pride and tyranny most opposite to those very virtues which they so enjoined upon their followers and the multitude. Thus, while they

multiplied casuistical and intricate laws and ceremonies, mostly for their own benefit, which applied in small measure to themselves, and which required that all the multitude should come to them continually for instruction : which promoted their power, and caused their own enrichment, and the impoverishment of their disciples ; while they took the highest seats and posts themselves, their own claim and rule assigned the post and practice of humility to all the rest ; while they claimed to be called rabbi, and master, and father, their own pride in these names implied submission in those who revered them by these titles ; and so the subjects of those who made themselves great, might be most humble and lowly, and those might be most abject and abased who followed the proud and self-exalted.

Thus our Lord drew a lesson even from the crimes which He condemned, and He tempered with instruction the eightfold condemnation which He now pronounced upon his incorrigible enemies the Pharisees, who, though prostrate before his feet, would not seek for pardon.

The first woe or judgment pronounced is, be-

cause they “*shut up the kingdom of heaven, and took away the key of knowledge.* (Luke xi 52.) Making their own traditions the key of Scripture, and multiplying them so that the Scripture was of little account by itself, and keeping these to themselves by their complexity, they both refused entrance by the simple word of God, and kept themselves the gate of the other road, by which alone they proclaimed an entrance, and offered admission to those who were inquirers after the heavenly kingdom. Like the great spiritual adversary therefore himself, they were robbers of heaven; and worse than he, they were the betrayers of a trust, which had never been reposed in him. They robbed mankind of heaven which they were seeking, and they robbed the kingdom of heaven of its denizens, and diligent and humble seekers.

Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer. The Scribes and Pharisees pretended to hold the keys of heaven, and by their prayers and sacrifices to be able to propitiate the sentence of God upon the dead, who had departed to their reward; and by their presumption working upon the feelings

of surviving relations, and especially of widows, who were the most easily carried away to extravagance by their grief and desolation, they exacted and obtained large and unmeasured offerings to themselves and their body, for the supposed expiatory prayers and services which they performed for the departed ; which were believed to be efficacious in proportion to their number and length, and to the price paid for them. For this their selfish, avaricious pretence of absolving others from punishment, by which they thoroughly impoverished the poor widows (God's special care and regard) for their own aggrandizement, the Lord pronounces upon them that they themselves should receive an overflowing retribution for all their sins.

Woe unto you, Scribes and Pharisees, hypocrites ! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell. Every one who is proselyted from one religion or sect to another suffers this special injury to his mind and character, that his implicit faith is shaken in that which bound him in close dependence and perfect obedience to God ; and unless an equally firm and submissive reliance in his new belief

is given him, his religious state is worse, less perfect and stable, in consequence of it. But it is difficult to restore this religious condition when once it has been impaired by the pride and self-sufficiency of the free exercise of reason and choice in the matter of religious opinion. But the different sects in the same religion are usually more anxious to proselyte to their own from the other sects, than they are earnest to persuade men from utter unbelief to the first principles of religion. And as partizans and followers have not the qualifying and deliberating wisdom of their teachers and leaders, they conceive the extremest rancour of bigotry and party, and make this the keystone in their faith and conscience, having little room left for the really first principles in religion,—charity, submission, and humility.

Woe unto you ye blind guides, which say, Whosoever shall swear by the temple, it is nothing ; but whosoever shall swear by the gold of the temple, he is a debtor. These were a part of the vast and tangled web of sophistries and casuistries by which the Scribes and Pharisees held the people enslaved. The materials of which they were woven were their traditions ;

and these were the weedy growth of man's natural heart, ever teeming with inventions to make duty consist with self-indulgence, and to perform sacrifice without the salt of self-denial. And by these nets and webs the Scribes entangled every one ; all being compelled to come to them for the solution, and the freeing of their conscience : while the intricacies and escapes which were known to themselves, and in their own keeping, occasioned no constraint to the full indulgence of their own appetites and ambitions. The infinite marking out and dividing of the outside, and distinguishing of the letter, readily served the double end of making an obstructed road to their learners, and an open road for themselves ; and kept the steps of both equally abstracted from the simple direct path. The infinite distinction of the subjects of oaths, kept the mind astray from the single nature of all oaths, namely, that it is a calling on God to witness to the truth of the things asserted ; and on Him who alone sees and judges all, and is the true witness, to avenge the right and to punish falsehood.

Woe unto you, Scribes and Pharisees, hypocrites ! for ye pay tithe of mint and anise and

cummin, and have omitted the weightier matters of the law. The use of tithes under the law was twofold ; the support of the worship of God, and charity to the poor,—mercy and faith. It was not the ceremony therefore of giving tithes, or the exactness of the payments, and the non-omission of any single article of the most insignificant and smallest value ; in which there was no sacrifice, and more of the vanity of a formal perfection in form, than of humble gratitude to God for his gifts, in which consisted the duty of paying tithes. But it was the humble and grateful render of praise and a thankoffering to God, with a free and willing heart, not measuring and limiting the exactness of the tenth only, and no more, which constituted the worship ; and it was the self-denial of the offering which constituted the sacrifice, and made it acceptable : from an ardent *faith*. And it was the active and consoling succour of the poor and sorrowful, through an overflowing and melting *mercy* and charity, speaking to the heart and soul by the liberality and tenderness of the hand, not the measuring of the dole with the exactness of the balance, in which consisted the exercise of *judgment*, or

justice, even under the rule and rigour of the law of Moses. Much more was the impoverishment of the widow and the poor relations for the remission of the dead, and other religious services, a grievous breach of judgment and mercy to the poor, and the worldly avarice that dictated it a violation of the zeal and reverence which was due to God as the only object of a faithful worship. Truly they strained out a gnat, even the tenth part of a gnat, in tithing worthless herbs ; and swallowed a whole camel, in a monstrous avarice and oppression.

Woe unto you, Scribes and Pharisees, hypocrites ! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. The plate and vehicle were washed and made clean to sight ; but the contents of those same dishes were obtained by extortion and the oppressions before mentioned ; and these were dainty and luxurious. And though swine's flesh was scrupulously excluded, and the claw, and the unclean hoof, and the weasel and the mouse, yet the excess to which these dainties according to rule were indulged in to luxury and gluttony, was not limited by the rules of temperance recognised in *Exod. xx.*

14; Deut. xxi. 20; Prov. xxiii. 21, or self-imposed. Under their judicial blindness, they could not recognize that the honesty of the means by which the contents of the dish are provided; and the moderation and temperance of the quality and use of those contents; and the tithing of those contents, not with the scale and balance, but with the full free measure of the liberal heart, for the poor and the afflicted, are that which makes these contents of the dish and platter pure and clean, and therefore the dish itself clean and holy.

Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. The two elders of Daniel walked in long robes, with broad borders to their garments, and large phylacteries, and they taught and enforced the ceremonial observances, and were called rabbi; but within their hearts were full of earth and dead bones: being in the death of sin; and the hypocrisy of their outward garb not only covering, but making their iniquity more corrupt and poisonous by its confinement and concealment.

Woe unto you, Scribes and Pharisees, hypocrites ! because ye build the tombs of the prophets. The fathers of the Scribes and Pharisees, their predecessors in office and authority, had slain the prophets who prophesied of Christ, because they reprov'd the sins and vices of their generation ; for they could not have foreseen Christ and the spiritual nature of his redemption and his kingdom, if they had not seen the sinfulness of the wicked and worldly spirit, which looked for a kingdom and glory compatible with the proud and haughty hearts of the rulers of those generations, and with the selfishness and ease and luxury in which they immersed themselves. These worldly thinking fathers disbelieved the prophecies of Christ in their true intention and meaning, and put to death the authors of them, as being their enemies in every opinion and feeling ; and the Scribes and Pharisees disbelieved the fulfilment of the prophecies, opened and acted before their eyes, and their realization in Christ :—and so they sealed the tomb of Him whom they, by their fathers in faith and practice, had slain in his prophets and types and messengers ; and built themselves the sepulchre over it, in

slaying the Christ himself, the one Rabbi, and Master, and Father. Thus they proved themselves the true descendants and children by choice of the murderers of the prophets, and allowed and approved the deeds of these their fathers, in martyring God's saints; and set up the cross as a token of triumph and a monument, to make known their act to the ends of the earth, and for all eternity. And this sepulchre became a monument of eternal glory and power to Him for whom it was set up, and of infamy and abasement and punishment for those who placed it.

Thus, being the murderers of the Christ and of his prophets, of the widows and the poor and the ignorant, of those seeking life and the fountain of life in the kingdom of heaven, the Pharisees were the true children of the serpent, the generation of the viper, the devil, who was a murderer from the beginning, of Abel's body at the altar, and of man's soul in paradise. And upon them, the children, according to God's righteous law, were visited the sins of their acknowledged fathers, from the foundation of the world: from the blood of Abel to the blood of Zachariah the son of Barachiah,

whom Joash slew, as Cain did Abel, and the fathers of the Pharisees did the prophets, and Herod did John the Baptist, and the scribes and elders did Christ : because they truly testified of the truth and goodness of God and his light in Christ,—but they loved darkness. Therefore they incurred the damnation of hell with the devil, they were cast into outer darkness ; therefore their holy and their beautiful house, where their fathers once praised aright, was left desolate, and they and their people were driven out and became outcasts, fugitives and vagabonds in the earth : like Cain their forerunner, who was a type and sign, and slew his brother in his offering of a lamb, as they slew the self-offered lamb, their brother, the Lord Jesus.

But all God's mercies and promises are accompanied with warning ; and all his punishments and sentences are ended in mercy. The Judge weeps when He passes the extreme sentence. He weeps over the deserted city, and prays for his murderers, in the very climax of their sin, and accomplishment of their cruelty to Himself : while they imprecate curses and the blood of their atoning Victim upon their

own heads ; and are sent as the outcast goat with all his sins upon him, a vagabond into the wilderness of the Gentile world, as Cain their typifying forerunner, his own brother's murderer.

The Lord weeps as He pronounces upon them, "Your house is left unto you desolate ;" and He promises to them a time, when the desolation shall cease. Then their eyes shall be opened in the wilderness by prayer, and thirst after a Saviour ; and they shall see and confess their sin ; and they shall see the well of living water in the wilderness," (Gen. xxi. 19,) and shall fill their bottle and drink : when they shall look on Him whom they pierced with weeping, and say of Him whom they cursed, "Blessed is He that cometh in the name of the Lord." Then they shall see the Lord Jesus Christ also face to face, and shall be satisfied. Christ shall fill his bow with them, and they shall fill their bows with the arrows of the word of God, not in its letter but its spirit, and shall blow the Lord's final trumpet, and call all the earth, and all that is in it, to resurrection and to judgment.

HOMILY L.

MATTHEW XXIII. 1—39.

BUT all the Word of God is written for our learning; and the Gospel of Jesus is a prophetic warning to the end of time, for his Kingdom and for his Church. The sects of the Jews, as well as their significant history, are acted out again in the history of the Christian Churches; and the character and conduct of the religious rulers of Christendom is a nearly exact counterpart of the acts and characteristics of the rulers of religion among the Jews. We all have our part and prototype in the Jewish manners and sects;—and it is well for us as a branch of the Protestant Reformed Church, if we do not, under that general division and title, find our prototype in the Sadducees.

But the Pharisees were evidently the sign and type of the Roman Catholic Church. Rulers

and princes, (made kings and priests, and having a rod of iron given them to have power over the nations, Rev. ii. 26, 27), these have sat in the seat of the second Moses ; and been constituted the stewards and dispensers of his good treasures and mysteries. For the powers that be are ordained of God. Therefore they commanded righteousness, and restrained wickedness, and ruled the nations with a rod and iron sceptre : they enjoined obedience, poverty, and chastity ; but they themselves did not do these works :—they bound them as heavy and grievous burdens, with many others, upon the shoulders of their disciples ; but they themselves touched them not, to lift them upon their own head, even with one of their fingers. They sat in the chiefest seats even in God's Church, and exacted prostrations in public places, and privileges in the courts of justice ; and they assumed the rank of princes in assemblies ; and they made themselves to be called father, and doctor, and master : and one is beyond the rest, contrary to our Lord's command, called "our father," the Pope ; and another is, contrary to the same command, called "the master," Thomas Aquinas. Thus they commend

and exalt themselves, and make the world their slaves : who should themselves be the servants of all, and examples of humble-mindedness.

But woe unto you, Scribes and Pharisees, hypocrites! Scribes ye are ; and doctors of the law, and wise, and learned. Pharisees ye are ; for ye shut up the kingdom of Heaven against men by taking away from them the Bible, and by making another key by traditions, and another door than that of Christ, which is the Virgin and Saints ; and so ye go not in yourselves by the right way, while ye suffer not them that would enter to go in.

Woe unto you, for ye devour widows' houses ; when ye make long repetitions of prayers for the dead, and propitiatory masses and sacrifices ; and say that ye have a treasury of the supererogatory works of the departed saints, which ye can dispose of by purchase : so that ye gather to yourselves the substance and living of the widows and bereaved, either by practising upon the regrets and piety and despair of the survivors, or upon the stricken conscience and superstition of the dying : which earns for yourselves a supererogatory damnation. (*περισσότερον κρμα*, v. 14.)

Woe unto you, for ye compass sea and land to make a proselyte:—ye are more eager to proselyte from the reformed faith than from infidelism ; and though ye compass the sea of heathenism, as well as the land of Christ's believing Church, to make converts, yet the convert from each is a twofold child of hell, being converted from fornication to incest : becoming worshippers at an idolatrous altar in Christ's own temple and sanctuary.

Woe unto you, blind guides, which say, whosoever shall swear by the Temple it is nothing, but whoso shall swear by the gold he is a debtor ;—for ye have multiplied differences, and distinctions, and evasions, and the subtleties and intricacies of an unwritten law of tradition, with excessive refinement—the exemplar of which is your doctor, “The Doctor,” Thomas Aquinas. And the meshes of this web catch every humble and reverent seeker in your toils, forcing him to come to you by confession, to be chastised by you with penance, through all the intricate mazes of your labyrinth of the letter,—and carefully keeping him from the straight and simple road of the spirit of faith, hope, charity,—judgment, mercy, and

faith,—through which all things are lawful, but everything which is not according to charity, at the time and on the occasion, is not expedient.

Thus ye make clean the outside by penances and indulgences, and payments for masses, and fastings, and repetitions of so many yards or furlongs of prayers ; but within your souls and hearts, ye are full of dead bones of saints, and unclean rags and relics of the charnel house, which ye treasure up in your bosoms, and in your arks ; and the rottenness and filth of dead men, and their dead works, deified into mediators, with which ye pollute the souls and bodies of men, which are God's sanctuary.

Woe unto you, for ye build the tombs of the prophets :—ye cry out against the Pharisees because they slew the Saviour, yet ye build up a monument to their deed, by using the same pride and luxury, and hypocrisy and oppression, and love of form, and hatred of judgment and mercy, and faith in the only Mediator, which caused them to crucify the Lord of Life. So doing, ye yourselves crucify the Lord afresh, and build a monument to their act.

Verily your house is left unto you desolate :—

as we shall presently see more specially predicted in the next chapter.

But there may be Scribes and Pharisees in our own branch of the Church. It is not always the party or profession which makes the principle of the heart or motive. The multitude were commanded to do as the Scribes bid them; and in so doing they approved themselves before God. At least in humility and obedience, they had the mind and doctrine of Christ. And very many among the Roman Catholic congregation are truly and exceedingly meek and humble, and charitable, and self-devoting Christians, fulfilling their calling with heart-discerning judgment, with pure and perfect mercy, and even fervent constant faith. It may be that many a Protestant house and Church shall be outcast and left desolate, for want of faith, for want of judgment, for want of mercy. This also we shall find prophetically spoken of, and described by parable, in a following chapter.

HOMILY LI.

MATTHEW XXIV. 1—44.

1. And Jesus went out, and departed from the temple : and his disciples came to him for to shew him the buildings of the temple. 2. And Jesus said unto them, See ye not all these things ? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. 3. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be ? and what shall be the sign of thy coming, and of the end of the world ? 4. And Jesus answered and said unto them, Take heed that no man deceive you. 5. For many shall come in my name, saying, I am Christ ; and shall deceive many. 6. And ye shall hear of wars and rumours of wars : see that ye be not troubled : for all these things must come to pass, but the end is not yet. 7. For nation shall rise against nation, and kingdom against kingdom : and there shall be famines, and pestilences, and earthquakes, in divers places. 8. All these are the beginning of sorrows. 9. Then shall they deliver you up to be afflicted, and shall kill you : and ye shall be hated of all nations for my name's sake. 10. And then shall many be offended, and shall betray one another, and shall hate one another. 11. And many false prophets shall rise, and shall deceive many. 12. And because iniquity shall abound, the love of many shall wax cold. 13. But he that shall endure unto the end, the same shall be saved. 14. And this gospel of

the kingdom shall be preached in all the world for a witness unto all nations ; and then shall the end come. 15. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand) : 16. Then let them which be in Judea flee into the mountains : 17. Let him which is on the housetop not come down to take anything out of his house : 18. Neither let him which is in the field return back to take his clothes. 19. And woe unto them that are with child, and to them that give suck in those days ! 20. But pray ye that your flight be not in the winter, neither on the sabbath day : 21. For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. 22. And except those days should be shortened, there should no flesh be saved : but for the elect's sake those days shall be shortened. 23. Then if any man shall say unto you, Lo, here is Christ, or there ; believe it not. 24. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders ; insomuch that, if it were possible, they shall deceive the very elect. 25. Behold, I have told you before. 26. Wherefore if they shall say unto you, Behold, he is in the desert ; go not forth : behold, he is in the secret chambers ; believe it not. 27. For as the lightning cometh out of the east, and shineth even unto the west ; so shall also the coming of the Son of man be. 28. For wheresoever the carcase is, there will the eagles be gathered together. 29. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken : 30. And then shall appear the sign of the Son of man in heaven : and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. 31. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. 32. Now learn a parable of the fig tree ; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh : 33. So likewise ye, when

ye shall see all these things, know that it is near, even at the doors. 34. Verily, I say unto you, This generation shall not pass, till all these things be fulfilled. 35. Heaven and earth shall pass away, but my words shall not pass away. 36. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. 37. But as the days of Noe were, so shall also the coming of the Son of man be. 38. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, 39. And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. 40. Then shall two be in the field; the one shall be taken, and the other left. 41. Two women shall be grinding at the mill; the one shall be taken, and the other left. 42. Watch therefore: for ye know not what hour your Lord doth come. 43. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. 44. Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh.

THE Lord having entered victorious in triumph, and taken possession of Jerusalem and the Temple, as its king and conqueror, had pronounced sentence upon the insurgent and usurping garrison, in the last chapter. And Jesus now *went out and departed from the Temple*. These words are supposed to represent the Lord's final departure from the Temple and the Jewish nation: thus leaving their house desolate, according to the condemnation pronounced at the conclusion of the last chapter; and it does not appear clearly from Luke xxi.

37, 38, that he ever again entered the Temple with his bodily presence :—and his spirit was peremptorily estranged and wholly withdrawn from it. In this was fulfilled the vision and prophecy of Ezekiel : “Then did the cherubims lift up their wings, and the wheels beside them ; and the glory of the God of Israel was over them above. And the glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the east side of the city.” (Ezek. xi. 22, 23.) And that this was the signification of the vision is corroborated by the glory which went up from the midst of the city standing upon the mount which was on the east of the city : for immediately after, we have the narration that the Lord of glory seated himself upon the mount which was at the east of the city, which is the Mount of Olives, together with his Church, the disciples ; and this is the scene of the next important transaction, which is our Lord’s prophetic warning of the condition of his Church, and of the duties and catastrophes that should attend it, to the final judgment.

The mount to the east of Jerusalem was the mountain on the top of which Solomon built

his idolatrous altars to the various gods and goddesses of his multitudinous heathen wives, who turned away his heart. Hence this mount was called the Mount of Corruption; and hence it aptly represented the Heathen and the Gentile world, into which Christ now transplanted his Church: which Gentile Church is here also aptly figured by our Lord sitting with his disciples upon the Mount of Olives, immediately after his wrathful and judicial departure from the Jewish Temple.

The discourse, therefore, which our Lord holds is, as it were, with his Gentile Church: from which, and together with which, He now beholds, prostrate before it, the Church of the Jews, lying under condemnation; and announces the time of its punishment,—and also the history, and duties, and failure and sentence of the Gentile Church itself, in the period of its adoption and probation.

The disciples ask Him concerning the punishment of the Jews immediately before pronounced, *When shall these things be, and what shall be the sign of thy coming, and of the end of the world?* believing that these would be one and the same event; not thinking that

anything was wanting to their ultimate glory and reward, but the putting out of the sun of the Jewish heavens, and little expecting that their own sun must also run its course of a day, and be subject to a rising, and culminating, and a decline ; and suffer the obscuration of vapours, and mists, and clouds, and eclipse, till its light should become doubtful.

The Lord gives warning of many signs and events which should precede his coming :— wars, and rumours of wars, and earthquakes, and famines, and pestilences ; and that there should be apostasies and heresies ; and that many shall say that they are Christ, or that Christ is with us, and that we are the true Church ; so that the faith of the willing disciples should be puzzled and perplexed, and their consciences be tempted ; and that for fear, or folly, or affection, many should turn away, and go backward, or be perverted.

The disciples had asked Jesus of the signs of his coming to judgment ; not distinguishing his coming to judgment upon the Jews, and his judgment upon the rest of mankind, and upon his accomplished Church. Our Lord answers them according to their question.

And as the events and manner of God's judgments and dealings are alike in all times, and are successive types one of another, and the last always of that which is next succeeding to it, our Lord speaks in terms applicable to all future times ; and the same language foretells the circumstances of the forty years' final career of the Jewish Church and nation, and the pilgrimage of the Christian Church, signed by forty years, to the end of their career, and term of probation.

The Gospel, our Lord says, *shall be preached in all the world for a witness to all nations.* The whole of the then known world was the Roman empire ; and the Britannic Isles were the extreme limit of that knowledge and empire in the west. It is supposed by some that St. Paul himself preached the Gospel in Britain, after his journey into Spain : or at least that some one of the disciples converted this people and nation before the forty years had expired which elapsed before the destruction of Jerusalem by the Romans. But now the extent and population of the known world has been increased tenfold, and to all this now known population, of perhaps 1,000 millions,

must the Gospel of the kingdom of Christ be preached for a testimony, before the purpose of God shall have been accomplished, and the time last looked for, and spoken of, shall come.

The abomination of desolation, the idolatrous Roman image and ensign, spoken of by Daniel, was to stand on holy ground (*ἐν τόπῳ ἁγίῳ*) before the end of the Jewish dynasty ; and in Rev. xvii. 4, 5, one is spoken of as sitting in the Church, having a golden cup in her hand, full of abominations : and upon her forehead is written, "Mystery, Babylon, the mother of harlots and abominations." To the wakeful and expecting disciples it is then said, as it was to the Christians among the Jews, "*Then let them which be in Judea flee to the mountains :*" let those who are of the outward professing Church, but more true and earnest than its general professors, flee to and climb to a higher sanctuary and standard of confession and holiness : as Lot went up out of Zoar, the little first redeemed Church, little in elevation above the plain, little in worth, and little in its remove from the sinfulness of the devoted country whose condemnation had just been passed, and whose sentence and punishment were still

immediately before its eyes;—and let none come down into the house, or return back from the field, to care for earthly treasures or concerns;—but let him turn away from, and abandon, and hate all worldly ties and human attachments—father and mother, wife and children, all that he hath,—if haply he may save his soul, and escape with his life,—remembering Lot's wife.

The teaching of the Lord is that we are no more to expect Christ's bodily presence upon earth. He will come by his preachers, He will come by his Church, He will come by his judgments, He will come by his heavenly graces and blessings, He will come by his Holy Spirit in our hearts:—but He will not come and be seen any more in bodily presence: "Henceforth ye know Him no more after the flesh." (2 Cor. v. 16.) Many false Christs will arise, and many will say, Lo, here is Christ! and we are the true and only Christian congregation and Church. But go ye not after any of them; though many will be deceived, discouraged, and offended. But Christ shines and cometh in the heart. He is always coming; always present, if ye will. As the sun riseth daily in the east, and maketh its progress daily and

hourly and momentarily, rising higher and higher, and shining brighter in its course towards the west; as it maketh its progress from eastern to western nations, haply declining to some part of mankind while it is culminating to another portion; and as the lightning, or the light of the sun from behind a cloud, flashes instantaneously and at one and the same moment to the spot illumined, and to the uttermost region of the earth which is under heaven's canopy and covering; so Christ makes gradual and constant progress, or shines suddenly with perfect meridian blaze and splendour in the heart: showing the full glory of his face, and bringing heavenly brightness and heat to the souls that will open to receive Him and his second coming. And, on the other hand, wherever the heart is corrupt, and dead in sin, and foul, and sightless, and loathsome as a carcase, these will be the prey of evil spirits, and will suffer their condign punishment in their own hearts and lives, and before the eyes of men in this world, as a sign and foretaste of eternal judgment in the next. And this coming of Christ is to nations, as well as to churches and individuals; and so

is the concourse of foul spirits and devouring birds (Rev. xviii. 2; xix. 17, 18) to corrupt and putrifying churches and nations,—and political ruin and devastation,—which are but the outward signs of God's wrath and sentence upon apostate nations, and his rejection of them from the land of the living, and from walking in his sight and presence.

The destruction of Jerusalem, and the rejection of the Jews, were to be one grand fulfilment and exemplification of all these principles and circumstances, which are ever attendant upon our Lord's coming, and of the subject of the disciples' inquiry. It would be at once for blessing and for punishment; it would be the rejection of one branch of God's Church, and the grafting in of another; it would be the removal of the great antagonist to Christ's reign, and the commencement, therefore, of his kingdom with power. And all this should be fulfilled in that generation. The race of which the then existing creation (ἡ κτίσις), consisted should witness this accomplishment.

Thus the question of the disciples was answered according to their own intention in it. But the generations of the heavens and the

earth when they were created, in the day when the Lord God made the earth and the heavens (Gen. ii. 4), the whole creation or generation and race which God created in the beginning, should witness the end, and the final establishment of Christ's kingdom. Though it was to pass away (ver. 35), being only a substance and a sign, and a scene whereon to prepare and rehearse the shape and shadow of Christ's spiritual and eternal reign, and the regeneration or new creation, and so it should give place to that which was essential, and real, and indestructible, yet this present visible creation or generation should survive to witness and be the scene of Christ's coming again, and of Christ's victory and triumph, as well as of the Church's conflict.

But the destruction of Jerusalem and the Jews was the first great crisis. Before that the Gospel was to be preached to all nations of the then known world—the extremest of which was Britain, to which St. Paul, or one of his disciples, is supposed to have come in the first century—as it is now being preached to all the newly known and then undiscovered worlds, preparatory to the final regeneration.

From that time the sun and the moon should be put out in the religious and political heavens of the Jews; their stars, their princes and priests, should fall to the earth, to the level of the common people and the laity; their religious power should crumble to dust under the stone which they rejected. *Then all the tribes of the earth*, or Holy Land, should *mourn* in misery and contempt; and the tribes of all the rest of the earth should mourn and weep in repentance and confession of sins. *Then the sign of the Son of man*, or cross, should be *seen* raised as the standard, and held out as the new sceptre in the hand of Him who was now running his race in the heavens of glory and authority, from which the Jewish king and priest had been deposed; and the Son of man would be seen holding this sceptre; and the Sun of Righteousness would be seen rising and shining in his strength and majesty out of the clouds which veiled and enshrined and reflected Him, and imparted and dispersed his influence and splendour.

Clouds are they which drop down rain and the dew of doctrine into the hearts of men, and sometimes the hail of wrath and condemnation

and bitter controversy upon the heretics and false believers ; and the heavenly clouds here spoken of, are the apostles and preachers of the Gospel with power in all the world : the same which are called, in the next verse, his angels, whom He should send with the great sound of a trumpet (that is, preaching, again), to gather together his elect from the four quarters of the earth, till his Church and heaven should be co-extensive, and it should all be one Church and heaven.

Thus the Lord had answered the inquiry of the disciples, both “ *When shall these things be ?*” and “ *What shall be the sign of thy coming ?*” But upon the subject of their last question He represses inquiry : “ *Of that day and hour knoweth no man : no, not the angels of heaven, but my Father only.*” Of the actual end of the world, and the day of final judgment, no man knoweth, neither ought he to know, nor even inquire. The knowledge itself, or even the thought of that time, would abstract his mind, and draw off his thought from that which is the proper object for us to attend to, and occupy our minds upon in this existence.

The time of the future judgment is nothing ;

it is as if it had no existence ; the present judgment is the only proper matter and topic for us to regard ; for this determines the matter irrevocably, and operates from this, and each, and every present moment, now and to eternity.

Jesus having said thus much upon this point, there leaves it, and returns immediately to the subject of his former discourse, viz, those circumstances which accompany and characterize our Lord's coming at all times and in all moments of the existence of his Church, and our existence, from the time when He was speaking to them to the consummation of his Church and kingdom. Men shall be eating and drinking, and building, and marrying, and making merchandize:—the Lord shall come to one and not to another: one shall see Him through the cloud, the eyes of another shall be darkened. Two shall be at large in the field ; two shall be at home at the mill ; two shall be in the same bed of comfort or sorrow ; the Lord shall call one to be of the number of his elect,—the other shall be reprobate.

The coming of the Lord is at every moment, and by his Spirit ; the judgment and sentence also is present, for time and for eter-

nity. He that believeth and is baptized with the baptism of Christ is saved : he that believeth not is condemned already. (John iii. 18, 36.) For light is come into the world ; and the light being present we must receive or reject it. God comes to us and stands over us with a pillar of light and of cloud :—we must accept the light or the dark side, and choose our baptism accordingly. God's law has two sides : on one side is condemnation, on the other is reward and glory ; but all our attention, discernment, and faculties, and wakefulness, are necessary to make the right choice, and be ready for Him at the right hour. *Watch, therefore : for ye know not the day nor the hour.*

HOMILY LII.

MATTHEW XXIV. 45—51 ; XXV. 1—13.

45. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? 46. Blessed is that servant, whom his lord when he cometh shall find so doing. 47. Verily I say unto you, That he shall make him ruler over all his goods. 48. But and if that evil servant shall say in his heart, My lord delayeth his coming; 49. And shall begin to smite his fellow-servants, and to eat and drink with the drunken; 50. The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, 51. And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

1. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. 2. And five of them were wise, and five were foolish. 3. They that were foolish took their lamps, and took no oil with them: 4. But the wise took oil in their vessels with their lamps. 5. While the bridegroom tarried, they all slumbered and slept. 6. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. 7. Then all those virgins arose, and trimmed their lamps. 8. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. 9. But the wise answered, saying, Not so; lest there be not enough for us and

you ; but go ye rather to them that sell, and buy for yourselves. 10. And while they went to buy, the bridegroom came ; and they that were ready went in with him to the marriage : and the door was shut. 11. Afterward came also the other virgins, saying, Lord, Lord, open to us. 12. But he answered and said, Verily I say unto you, I know you not. 13. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

THE division of the Church of Christ by the Reformation, and the separation of one of its branches, the Reformed branch, into a multitude of sects, figured always by the number “ten,” is the one greatest event of the history of the Christian world since the conversion of the Roman empire. This great event, as might be expected, was amply and abundantly prefigured in history, namely, in the history of the kings of Israel and Judah ; and prophetically foretold by Zechariah, in his eleventh chapter ; and again in figurative warning and precept, by the Lord himself, in the words of this passage which are now proposed for our meditation.

The life and reign of Saul figure the reign or era of the Jews, as the depository of God’s truth and his appointed Church. He rejected God, and was rejected (1 Sam. xv. 26), as the Jews rejected Christ.

The reign of David signed the Church of

Christ militant ; before it was established, and Christ's temple might be said to be built. The reign of Solomon presignified Christ's Church triumphant and glorious, after it had conquered the Roman empire, and trampled down and reigned over the kingdoms of the world, once heathen, from the flood unto the end of the earth. The next event which followed, both in the type and in the antitype, was the separation of these kingdoms : the Jewish was divided into the kingdoms of the one tribe and the ten tribes ; the kingdom of Christ in the west was divided into the Roman Catholic and the Reformed : which last again has been divided into a multitude of sects or churches. And the separation was of God (2 Chron. xi. 4 ; 1 Kings xi. 31).

The exactness of the parallel between the two histories is remarkable and most complete. Solomon was very exceedingly gifted with wisdom and riches ; and these endowments have pre-eminently characterized the triumphant period of Christ's Church. Solomon put a galling yoke upon his subject people ; and the supreme hierarchal power at Rome ruled all nations with a sceptre and bands of iron.

Rehoboam, when challenged to lighten this yoke, said he would make it manifold more grievous; and when Rome was demanded to abate from her exactions and heavy impositions, she continued and confirmed them with a fresh weight and rigour, by the Council of Trent. Therefore Jeroboam revolted from this yoke, together with the ten tribes. He changed the form and periods of worship; he set up the calves in Dan and Bethel; he offered sacrifices himself, as if he were priest, and he made of the lowest of the people priests of the high places; whosoever would he consecrated him.

The parallel of the golden calves cannot be worked out in this short compass. Only there were two degrees of distance from the central seat of the Church, at Bethel and at Dan, as in the discipline of the reformed churches.

Rehoboam sent Adoram, who was over the tribute, as the Pope sent Tetzal and others to collect moneys, and the Pope's tribute for indulgences. As Jeroboam sacrificed as a priest, so the kings and civil governments have been made the heads over the reformed churches; and in some of these whosoever will becomes a

priest, even from the very lowest ranks : without succession from the apostles by ordination ; as those were not of the family of Aaron. The sin of Judah also is particularly marked as being that of retaining the high places,—as the Roman worship is notably declared by the use and ceremonies of their high altars, which specially distinguish it. Another special apostasy was their worship of the queen of heaven (Jer. xliv. 17, 25). The Bible also was lost among them (2 Kings xxii. 8).

Let us now observe the prophecy of Zechariah relating to this same event, contained in his eleventh chapter. He will be found specifically to direct us to apply the types furnished by Jeroboam's revolt to the division of the Christian Church in the Reformation, in his own prediction of it. He uses expressly the language of this history, in order to figure the events which he foretells. For this is the manner of prophecy in the multitude of instances : that the inspired men look back upon and keep in mind the typical history, and, as it were, redescribe and recount it over again, while looking forward to, and prophesying of the future transaction which is the object both of the type and of the prophecy.

The tenth chapter of Zechariah contained the offer of Christ to the Jews. This eleventh chapter opens with a description of his rejection by them, and their consequent destruction. "Open thy doors, O Lebanon, that the fire may devour thy cedars." Then there is the offer by Christ of his Gospel to the poor and despised: "I will feed the flock of the slaughter, even you, O poor of the flock." Then the prophet, or Christ, takes two staves, Beauty and Bands. He cuts asunder Beauty, which seems to be the Church of the Jews, Jerusalem and the temple: the "beauty of holiness;" "the holy and beautiful house wherein your fathers worshipped me;" and so Jerusalem is rejected, and the Church of the Gentiles is brought in.

He then proceeds to describe the punishment of the Gentile Church: the parting of it in sunder: the breaking also of Bands,—of the unity of the Church, and the bonds of Christian love, which is its mark and the token of its union,—almost in the language of the above history which had before typified this mystery.

"Then I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah and Israel." Judah and Israel

had been divided for hundreds of years, and they never had been re-united, that they might be divided again. But this is the constant form and manner of prophecy: rehearsing the past occurrence and history, and explaining and applying the type to the final event. The prophet immediately goes on to say—after foretelling another foolish shepherd that should arise in the Christian Church—"Woe to the idol (worthless) shepherd that leaveth the flock! the sword shall be upon his arm and upon his right eye: his arm shall be clean dried up:" thus using the description of another one of the great events which marked this period, and showing that he had this history in his view, while he is prophesying of the future dereliction and punishment of the Christian Church.

The prophecy of our Lord, conveyed to us by his warning to St. Peter, as recorded in this chapter, embraces both these, the type and the prophecy, and unites them by direct allusion and application, retrospectively and prospectively. Peter is taken to represent the unity and authority of the Christian Church. In the Gospel of St. Luke, where he records the

same transaction, it is Peter who asks the question, and gives the direction to the conversation, "Lord, speakest thou this parable to us, or even to all" (Luke xii. 41); and to him our Lord makes answer, "Who then is that faithful and wise steward whom his Lord will make ruler over his whole household?" But having prophesied of his advancement to power, he immediately prophesies the abuse of that authority, by smiting his fellow-servants, and eating and drinking with the drunken, as Solomon and Rehoboam did; and the consequent punishment and deposition of this authority in part, by cutting the bands of Christian love and Church unity in sunder, and appointing him his portion only with the rest of the now faithless churches, as one of the infinite number of parts into which Christ's body and heritage is thenceforward divided and dissipated. *But and if that servant shall say in his heart, My lord delayeth his coming: and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall "cut him asunder," and appoint him his portion with the hypocrites* (St. Matth.), unbelievers (St. Luke).

And our Lord goes on with the figurative allusion, by saying, "*Then*" shall the kingdom of heaven be likened unto "*ten*" virgins, or churches, — a pure virgin or spouse being the constant figure by which Christ's Church is designated. These ten virgins refer back to the kingdom of the ten tribes; and the state of the Christian Church under this division is signified by the number "*ten*" in the Revelations, which constantly characterizes the condition of the Gentile Church in the last stages of it.

Thus we have a triple prophecy of the rendering of Christ's Church, and the mystery of the Reformation: first, in the history of Rehoboam and the ten tribes; secondly, in the prophecy of Zechariah, using the description and characterizing features of that history; and thirdly, the prophecy of our Lord in these chapters, comprehending and uniting both the foregoing in one last, more exact, and particular warning.

Let us observe and beware that this prophecy conveys an equally express and especial warning to the Reformed Churches. Five of these churches are said to be wise, and five are to be foolish. Five are to have the oil of the Holy

Spirit, and the light of God's truth, and five are to be wanting in it. Let us watch and beware, and strive diligently, that we may be of the number of those having this oil, and that our lamps may be burning with it. So may we be ready to meet the Bridegroom ; for He cometh while it is yet night, and while the Church is so divided. There is no healing or uniting again after this disunion ; but the Son of man cometh while we are in this state—in this state of weakness, and imperfection, and severance. But at the same time this division is a state of mutual warning to wakefulness and wariness ; and each church, and sect, and denomination, seems to use to every other the divine language and lesson of our Lord to his disciples, and to all of us, "WATCH!"

HOMILY LIIL

MATTHEW XXV. 14—30.

14. For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. 15. And unto one he gave five talents, to another two, to another one; to every man according to his several ability; and straightway took his journey. 16. Then he that had received the five talents went and traded with the same, and made them other five talents. 17. And likewise he that had received two, he also gained other two. 18. But he that had received one went and digged in the earth, and hid his lord's money. 19. After a long time the lord of those servants cometh, and reckoneth with them. 20. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliverest unto me five talents: behold, I have gained beside them five talents more. 21. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 22. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. 23. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 24. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast

not sown, and gathering where thou hast not strawed : 25. And I was afraid, and went and hid thy talent in the earth : lo, there thou hast that is thine. 26. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed : 27. Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. 28. Take therefore the talent from him, and give it unto him which hath ten talents. 29. For unto every one that hath shall be given, and he shall have abundance : but from him that hath not shall be taken away even that which he hath. 30. And cast ye the unprofitable servant into outer darkness : there shall be weeping and gnashing of teeth.

MEN repine at inequality of stations.

Let such persons say in what rank all shall be equal.

Shall all be archangels, or cherubim, or seraphim, or inferior angels ?

Why not insects or reptiles ?

“ Presumptuous man, the reason wouldst thou find,
Why formed so weak, so little, and so blind ?
First, if thou can'st, the harder reason guess,
Why formed no weaker, blinder, and no less ? ”

There are and must be orders and ranks in heaven : so on earth.

And if not equality, then, by our own choice, we should desire the opportunity of rising. This is what God has granted us. This is probation.

But say, why not the equality of happiness ?

What should be the degree of happiness ?

Not that of God ; not therefore perfect happiness.

The next choice is the opportunity of increasing our happiness. This is our probation again.

But if equal happiness without equal rank, such men would make their happiness unhappiness, from seeing others higher.

This must be, unless there be perfect goodness.

Why did not God then at least make us equally good ? What degree of goodness ?

Not God's goodness ; and God alone is good. There is none good but One.

What lesser goodness ? Adam's ?

God made Adam *very good*.

Adam might fall. Angels might fall ; and fell.

Adam was discontented.

He aspired higher. Equality of inferiority did not satisfy him ; he wanted to be as gods.

He wanted a probation.

God granted it.

He and we now, according to this law and appetite of man, may now rise or fall.

Adam's fall was that he might rise.

This is the law of man's new state.

He is under a higher and better dispensation.

“Neither this man sinned nor his parents (Adam and Eve), but that the works of God (the re-creation and redemption) should be made manifest in him.”

The new creation is more glorious than the old; the new birth than the first birth; redemption than existence; the new heavens and earth than the old heavens and earth.

This probationary state is figured in this parable, and in the nineteenth chapter of St. Luke.

There it is showed, that the one who has the single talent may attain to the highest reward. Here that God assigns different stations.

Some are apostles, some prophets, some pastors and teachers.

One soweth, another reapeth; other men laboured, ye are entered into their labours.

The apostles are assigned to judge the twelve tribes of Israel.

The second doctrine in this parable is, that the higher the trust the higher the reward; because the greater the danger.

God hath chosen the poor rich in faith. It is hard for a rich man to enter into the kingdom.

But victory in this greater fight earns the somewhat higher reward : the one talent that was vacant.

Let none then rashly court higher talents ; much less repine, or complain of the injustice of his lot.

That we should attain to the lowest mansion is an inestimable blessing, greater than eye hath seen or ear heard, or hath entered into the heart to conceive ; or than eye or ear or heart can see, or hear, or can conceive.

God has granted our ambition, and fulfilled human nature's demand, that we should have the power of rising ; and that the greater trust and the greater danger, should have the somewhat greater reward.

Let us not suffer our ambition to exceed God's will, and license, and limit :—He has given to each according to his several ability :—lest haply aspiring too high, we experience an irretrievable ruin. Adam grasped at higher knowledge,—to be as gods ; and he fell. The archangel aspired after a still higher pre-eminence, with overweening ambition ; and has fallen into the pit of eternal and irretrievable destruction.

HOMILY LIV.

MATTHEW XXV. 31—46.

31. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory : 32. And before him shall be gathered all nations : and he shall separate them one from another, as a shepherd divideth his sheep from the goats : 33. And he shall set the sheep on his right hand, but the goats on the left. 34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world : 35. For I was an hungred, and ye gave me meat : I was thirsty, and ye gave me drink : I was a stranger, and ye took me in : 36. Naked, and ye clothed me : I was sick, and ye visited me : I was in prison, and ye came unto me. 37. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee ? or thirsty, and gave thee drink ? 28. When saw we thee a stranger, and took thee in ? or naked, and clothed thee ? 39. Or when saw we thee sick, or in prison, and came unto thee ? 40. And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. 41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels : 42. For I was an hungred, and ye gave me no meat : I was thirsty, and ye gave me no drink : 43. I was a stranger, and ye took me not in : naked, and ye clothed me not :

sick, and in prison, and ye visited me not. 44. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? 45. Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. 46. And these shall go away into everlasting punishment: but the righteous into life eternal.

THE Lord had entered Jerusalem in triumph, as into his kingdom; and as already executing his office of King, He had pronounced sentence of condemnation and rejection upon the Pharisees and Jews (xxiii. 13—39), and in so doing had elected the poor, and the harlots, and the Gentiles, who were repentant and believed in Him, to the privileges of his church and kingdom. He had then pronounced to his disciples, as representing his Church, a continuous prophecy of the history of his kingdom and Church to the end of its career, namely, the destruction of Jerusalem in the course of that same generation; the coming of his kingdom with clouds of preachers and saints, to conquer the kingdom of Satan, and dispossess him of his throne in the Roman empire, under the sign and standard of the cross (xxiv. 1—35); and having in one word premised that the day of final reward is not to be inquired after (ver. 36), He showed

that the coming of the Son of man was in the heart, and that the day and hour of judgment are always present. He then prophesied of the apostate steward who should rule over his Church, whose power should be divided into a multitude of churches, half of which should be wise, and half of them without the oil of the Spirit (xxiv. 45—51 ; xxv. 1—13). And having instructed us in the rules and principles by which we shall be judged, in the parable of the talents, He now vouchsafes finally to describe the last catastrophe of all that the disciples inquired after—the day of the last judgment.

But we must still remember and keep in mind, that the day and hour of this judgment is undescribed, and that the day of judgment is always present with us (John iii. 18, 36) ; and that time is not with God as it is with us ; and that Jesus comes quickly to all those who are ready to receive Him, and who are looking for and hasting unto his day, and to his final coming.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory ; and before Him shall be gathered all nations : and He shall sepa-

rate them one from another, as a shepherd divideth his sheep from the goats : and He shall set the sheep on his right hand, but the goats on the left. In this is fulfilled the type of the curse which was to be pronounced upon Mount Ebal, and the blessing upon Mount Gerizim : the former of which was upon the left hand, or north, and the latter upon the right hand, or south (for the Hebrews in describing by the right and left hand, always supposed that their faces were turned towards the east) ; and also the type of Solomon's judgment between the quick and the dead child, when first he came in his glory, and sat upon the throne of his kingdom. The hairy goats have always been used to signify the sinners covered with their sins : therefore in the Mosaic sacrifices the goat was used to represent Jesus bearing the sins of the whole world upon Him, as well as the lamb, to show Him to be in himself sinless.

The stupendous scene here described is more vividly represented to St. John in the Revelations (xx. 11—15) : “ And I saw a great white throne (like Solomon's ivory throne), and Him that sat on it, from whose face the earth and

the heaven fled away : and there was found no place for them. And I saw the dead, small and great, stand before God : and the books were opened : and another book was opened, which is the book of life : and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it ; and death and hell delivered up the dead which were in them : and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Here the doom of those before represented by the goats, namely, the left hand, is said to be the lake of fire ; and the reward of those on the right hand is described in the twenty-first chapter, and in the end of the Revelations—the last words of all canonical prophecy—to be the new heaven and the new earth, where shall be no more pain or sorrow, and God shall wipe away all tears from their eyes.

The heavens, that is the priestly office and power, and the earth, that is, the civil govern-

ment,—shall cease and be no more needed, when Jesus himself shall have taken his authority, and shall reign both as priest and king ; and no candlelight of prophecy shall be any longer of use, when in Christ, the Sun of righteousness and the perfect light, the dawning, and shadowy, and uncertain light of prophecy, shall have been completed and accomplished.

The works for which our Lord promises a place on his right hand are all active works of mercy, coupled with a humble confession of their unworthiness and unprofitableness, and their insufficiency to earn for ourselves, much less for others, even the lowest place in God's good pleasure and favour. *For I was an hungred, and ye gave me meat : I was thirsty, and ye gave me drink : I was a stranger, and ye took me in : Naked, and ye clothed me : I was sick, and ye visited me : I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee ? or thirsty, and gave thee drink ?* And it is not the barren professions of faith which the Lord will approve, but the active exercise of love in the use and exhibition of it : not the saying, “ Depart

in peace, be ye warmed and filled.” For our Lord it is true is gone away from our bodily sight, and we henceforth touch Him only by faith; but He still is with us bodily by his poor and his disciples; and these He calls his brethren, and these are to us as himself,—to feed, and to clothe, and to visit, and to minister to,—as his body still before us and present with us, in dishonour, in humility, and in necessity.

But there is another charity which our Lord will require of us, besides the charity to the body, which is the charity towards the souls of men. The wants and ills of the body are little or nothing; though for the relief even of these by those who are rich in means and mercies, our Lord has promised a recompense. But there is a want and hunger of the soul: a famine, not of water or of bread, but of hearing the word of the Lord.

The hunger and thirst after righteousness has obtained Christ’s blessing: and blessed are they who, having themselves the riches of the Gospel, try to satisfy this hunger, and to impart the bread of life also to those who have not inherited its blessings or tasted of its sweet-

ness. The true thirst is that which bringeth a man to Christ to drink ; and the only true fountains are those rivers of living water, even the Holy Spirit, which shall flow within and out of himself, and shall be in him a well of water springing up into everlasting life (John vii. 37—39 ; iv. 14). It is by imparting the Gospel, therefore, to those who have it not, in all the world (Matth. xxviii. 19), that we can feed Christ when He is hungry, and give Him drink when He is thirsty ; and every one who is not a believer in Christ is “ a stranger,” who may not eat of the passover (Exod. xii. 43) : he is a stranger from the covenant of promise and an alien from the commonwealth of Israel (Ephes. ii. 12) ; and as Christ is the one only universal Shepherd, and will have all brought into his fold, He will bless those who open this fold to others, and show the door, which is Christ, and help as in them lies to accomplish the kingdom, which is that of the one fold under one Shepherd.

The naked, too, are those which have fallen from God by sin. When Adam sinned he knew that he was naked. When the Israelites sinned in the golden calf they were naked : “ for Aaron

had made them naked to their shame among their enemies." Those who convert such clothe the naked: for he who converteth a sinner from the error of his ways shall save a soul from death, and shall hide a multitude of sins. No sickness either is like the sickness of sin. All the sicknesses which Jesus Christ healed, the halt, the maimed, the lame, the deaf, the blind, the palsied, the leper, were all signs and types of sins, and the diseases of the soul, ending in death, which sin has brought upon us. Sinners, too, are all prisoners. For "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey: whether it be of sin unto death." And the prophet Zechariah saith, "Turn ye to the stronghold ye prisoners of hope," that is, to Christ. And the same prophet saith again, "As for thee also, by the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein is no water:" that is, redeemed them from hell.

Thus, those who so receive Christ imitate Christ: they have caught the spark of his love. The Lord himself said, I came to send fire upon the earth, and my greatest desire is that it be kindled. This fire is charity and Christian

love. Fire catches, and kindles, and burns all that comes within its influence, and is not diminished itself but is increased by it. This Christian fire will spread itself universally, and will burn up all the world, and everything that is in it. As the first world was destroyed and punished by water, so this second world will be blessed and purified by fire : so the heavens and the earth which now are shall be burnt up,—all human powers, and religions, and arts, and knowledge, and desires, and properties,—and a new heaven and a new earth will be created, wherein dwelleth righteousness ;—for by Christian fire all things earthly shall be dissolved, and henceforth all things shall be, and exist in, the two fires : the one of hell, the other that which is heavenly and seraphic.

HOMILY LV.

MATTHEW XXVI. 1—16.

1. And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, 2. Ye know that after two days is the feast of the Passover, and the Son of man is betrayed to be crucified. 3. Then assembled together the Chief Priests, and the Scribes, and the elders of the people, unto the palace of the High Priest, who was called Caiaphas, 4. And consulted that they might take Jesus by subtilty, and kill him. 5. But they said, Not on the feast day, lest there be an uproar among the people. 6. Now when Jesus was in Bethany, in the house of Simon the leper, 7. There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat. 8. But when his disciples saw it, they had indignation, saying, To what purpose is this waste? 9. For this ointment might have been sold for much, and given to the poor. 10. When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. 11. For ye have the poor always with you; but me ye have not always. 12. For in that she hath poured this ointment on my body, she did it for my burial. 13. Verily I say unto you, Whosoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her. 14. Then one of the twelve, called Judas Iscariot, went unto the Chief Priests, 15. And said unto them, What will ye give me, and I

will deliver him unto you! And they covenanted with him for thirty pieces of silver. 16. And from that time he sought opportunity to betray him.

And it came to pass, when Jesus had finished all these sayings. The Lord had in the last two chapters prophesied of all the history of his Church, from his ascension into heaven to the end of all things. He had spoken of the punishment of the Jewish nation, of the growth of his kingdom among the Gentiles, its triumph over the empire of the world, and lastly, of the final sentence which He would himself pronounce upon all nations, judging between the quick and the dead, and assigning them respectively to their eternal doom, by the supreme authority and power which He had earned for himself, and which the Father had committed to Him. Christ thus looked forward to his perfect glory and ultimate triumph; and we must conceive the happiness and exultation of the Saviour's mind, when He contemplated and discoursed of this consummation. It was "for the joy that was set before Him, that He endured the cross, despising the shame." We read that the Redeemer rejoiced in spirit when He saw his seed sown, and the Gospel tree

springing in the pure hearts ready to receive it; and when the Gentiles came to inquire after Him, then He proclaimed with delight, "The hour is come, that the Son of man should be glorified," and again, "Father glorify thy name." (John xii. 23, 28.) How infinite then must have been the joy and exultation of the Redeemer, when He talked to them of the completion of the redemption and his kingdom; and showed them of his glory, and of the glory which He would assign to them also, when He sat on his throne among them and surrounded by them, as the sun in the midst of the heavenly constellations!

The Lord descends at once from this short joy and encouragement of the disciples, in the reviewing of his new creation and seeing it very good, to address himself to the present work in hand, the first day's work; for the joy was to be achieved by suffering, the triumph by humiliation. Light was to be struck out of the stone and rock and of the darkness of the tomb; life out of death. Therefore our Lord returns and says at once, "after two days is the sacrifice: now are come and begun the two days of agony; for only on the third day I shall be perfected."

And with what an agony is this agony begun ! *The Son of man is betrayed*: not by an open enemy, not by one emulous and striving after the same place, not by an indifferent person, or a stranger ; not by a newly formed acquaintance or friend ; not by one of the seventy, second in esteem and office ; but by "*one of the twelve*," one that walked and talked with me, and waked and slept with me ; whom I instructed in my highest wisdom and most secret counsels ; who witnessed my compassions and griefs, and shared my temptations and persecutions ; who ministered for me in the holiest and tenderest and most endearing work of my course and mission, the giving of alms to my poor, who are my little ones and my children.

This passion was so poignant that it was made the subject of very many types and prophecies. Joseph was betrayed and sold by his brethren ; David by Ahitophel ; and of him the persecuted Psalmist mourned and sung, "It is not an open enemy that hath done me this dishonour, for then I could have borne it," "But it was thou my companion, my guide, and my bosom friend." (Ps. lv.) "Yea, even mine own

familiar friend, whom I trusted, who did also eat of my bread, hath lifted up his heel against me." (Ps. xli.) Moses, and Jephthah, and Samuel, and the prophets, were rejected by those whom they served. But the baseness of Ahitophel and of Joseph's brethren and the others is exceeded by Judas.

The present passage furnishes a lesson and example of the lowest and most grovelling state of the human heart and conscience ; and another at the same time of an exactly opposite character. Judas had seen and assisted at our Lord's miracles of mercy and power, he had heard his wise instructions for more than two years, and had witnessed not only his divine power, but his perfection ; and yet he could not see his divinity, he could not esteem him at the value even of an ordinary man ; but his own friend and familiar, his own Lord and Master, his teacher in spiritual things and mysteries, God himself in the flesh was so worthless to him and valueless, that he valued all his goodness, and power, and wisdom, and friendship, and love, and redemption, at thirty pieces of silver, at the price of a common slave. The idolatry of money had so engrossed his sight, and cove-

tousness had so blinded him and obstructed his heart, and rendered him so utterly sordid and possessed with selfishness, that the seeming waste of three hundred pence filled him with hatred against the object of it, and thirty pieces of silver was an idol more esteemed and valued in his eyes than God present with him.

But mark the contrast of Mary the sister of Lazarus, her love and value for her Saviour, and her worship of Him. She had not had the same opportunities of frequent converse with Jesus that Judas had, nor seen so many of his miracles, nor witnessed all his omnipotent endurance. Yet she saw the Son of God in the flesh ; she acknowledged his divinity ; she loved Him beyond measure ; she valued Him beyond price. Therefore, though she was poor, yet she esteemed nothing too precious to bestow on such an honoured master ; she treasured up her all for that one sacrifice, she poured out all her soul and substance in that hecatomb and holocaust, upon the body, the dead and buried body of the man Jesus, because she saw in that body, even in the feet thereof, which she wiped with her glory (1 Cor. xi. 15), she saw the Godhead shine out

and reveal itself in death (Mark xv. 39). She worshipped Him, she poured the most precious ointment on his head to anoint Him King and High Priest (Ex. xxx. 30; 1 Kings i. 39); and she thought no odour, or incense, or honour, or riches, too great or costly to shed and scatter upon her love, her dove, her undefiled: whose head was the most fine gold, or divine; whose eyes were of doves, beaming forth the love of the Holy Spirit; the words of whose breath were "perfumed with myrrh and frankincense, with all the powders of the merchant."

Our Lord accepted this woman's offering; and He preached therein his divinity: for it is said in Exod. xxx. 32, of the oil of holy ointment, "upon man's flesh it shall not be poured, for it is most holy." He also preached that his divinity would shine out in his death, in the breaking of his body, as Gideon's lamps shone forth in the breaking of the earthen pitchers, whose light at once put to flight and destroyed the host of the adversary. He also preached here, as on a former occasion when speaking of tithes (Matth. xxiii. 23), that we must offer of our goods to God, not only to feed his poor, but also, and with equal liberality, to

support his worship, in acknowledgment of his sovereignty and divinity. And the Lord also received and accepted a humble, devoted, contrite, and pitiful heart in exchange for the abject and traitorous one of Judas, at the same moment that He departed from Him, and set her sign of faith and love for ever the representative of his Church (ver. 13), as Judas was of the Antichrist, whose end should be the bottomless pit, and himself the instrument of his own destruction. (2 Sam. xvii. 23.)

Our Lord in the transactions recorded in this passage set forth several lessons. He set forth his divinity : first, by foretelling that He should be crucified and betrayed ; next by overruling the determination of the priests and elders, that it should not be on the feast day ; thirdly, by showing the very time of his death, that it was now just at hand : for in St. John it is said by the Lord, of this ointment, “ against the day of my burying hath she kept this ;” and here, “ after two days the Son of man is betrayed ;” lastly, by accepting this homage of this woman, which was such as was due only to divinity. Further, our Lord sets forth that this his divinity would shine forth in his death.

Again He shows and teaches us, that God's worship is to be maintained without careful weighing of the cost, but with the freedom of an overflowing love and thankfulness. Lastly, our Lord points out to us that his Church is born of this faith and love, which sees and honours and adores the divinity in his death; which also dies with Him, by pouring out all its soul and substance, and all worldly riches and affections on his dying body: that so it may rise with Him to an immortal honour and memorial and newness of life in his resurrection.

HOMILY LVI.

MATTHEW XXVI. 17—30.

17. Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? 18. And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. 19. And the disciples did as Jesus had appointed them; and they made ready the passover. 20. Now when the even was come, he sat down with the twelve. 21. And as they did eat, he said, Verily I say unto you, that one of you shall betray me. 22. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? 23. And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. 24. The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. 25. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said. 26. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. 27. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; 28. For this is my blood of the new testament, which is shed for many for the remission of sins. 29. But I say unto you, I will not drink henceforth of

this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. 30. And when they had sung an hymn, they went out into the mount of Olives.

Now was about to come salvation and strength, and the kingdom of our God, and the power of his Christ, for the accuser of the brethren was to be cast down, which accused them before God day and night ; and they were to overcome him by the blood of the Lamb. And the angels already cried, saying, Come and gather yourselves together unto the supper of the great God. The Saviour was about to celebrate, to eat with the whole Church of his disciples, to institute the once for all and only supper and feast of sacrifice by which those who partake of it really and rightly are to live, and to live everlastingly.

And the Lord said, *Go into the city to such a man, saying, I will keep the passover at thy house with my disciples.* O wonderful and highest prerogative, vouchsafed to this one man in all the whole world, of all generations ! The house wherein Christ prepares and eats his feast is the body and soul of man ; and He has said in Rev. iii. 20, " Behold, I stand at the door and knock : if any man hear my voice, and

open the door, I will come in to him, and will sup with him, and he with me." And this was that man — who received Jesus, and opened to Him; and had Him in his house and in his heart, in his soul and in his bosom, at that greatest, and most terrible, and most blessed occasion. And what was that man?

The disciples had said, *Where wilt thou that we prepare for thee to eat the passover?* And He said, "Go into the city to such a man." What were the qualities and qualifications of that man? In St. Mark, it is added, our Lord said, "There shall meet you a man bearing a pitcher of water, follow him; and wheresoever he shall go in, say ye to the good man of the house, Where is the guest chamber, where I shall eat the passover with my disciples?" — where there is the heart prepared into which I may enter, and there eat and thence dispense the bread of life with my Church. The pitcher of water is explained to signify, Baptism. The first qualification for the feast of the Lord's Supper is Baptism, by faith in the Son of God, and of the Father, and of the Holy Spirit. (Exod. xii. 48.) But we must turn to the institution of the passover sacrifice, which

this holy supper fulfilled and consecrated, to see the circumstances of this most sacred ceremony, and the qualifications which fitted this host of the Saviour and Redeemer for this highest privilege upon this occasion.

The twelfth chapter of Exodus opens in type the great scheme of redemption, and acceptance of the merits and mediation of Jesus Christ, as set forth in the institution of the passover. "And the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months : it shall be the first month of the year to you." The sacrifice and atonement of Jesus Christ opens to the world and mankind the beginning of the new course of things, the new era. "Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house : and if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls." This signifies the brotherly communion of saints, in which we are to eat of this holy love-feast ; and, accord-

ingly, we see here the whole little band of Christ and his Church assembled in this happy man's house, who held Christ and his Church in his inmost heart,—and chose and received Him as pure and perfect, and precious and spotless,—according as it is also written, “Your lamb shall be without blemish.” “Ye shall take it out from the sheep, or from the goats.” Jesus Christ was a sheep in that He was sinless; and He was a goat in that He bore upon Him the sins of the whole world. “And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of the children of Israel shall kill it in the evening.” It was kept for four days, to signify that not till after 4,000 years of the world's age, the long and weary period of bondage and probation, signed by the 400 years of the children of Israel's servitude, and the forty years in the desert, Christ should come into the world;—and it was to be killed in the evening, that is, the evening of the world: when the world was now declined into darkness, and was, as it were, dead in trespasses and its own defilement, exhausted and effete in all its efforts to

redeem and regenerate itself. The same is signified by the record which we here read : “ Now when the even was come, He sat down with the twelve.” The sacrifice prepared and kept up by the Father from the beginning, the Lamb slain from the foundation of the world, would not be brought forth and slain till the sins of the world were full, their impotence to restore or improve themselves was made plain, and in the acknowledgment of their ignorance, they openly cried out for the unknown God.

Again we read, in the twenty-second verse of the twelfth chapter of Exodus, “ And none of you shall go out at the door of his house until the morning.” The sun of the world has set : the day is far spent : now out of this night of Egyptian darkness and sorrow, the morning of the new world shall dawn : the day-star shall arise : the morning after the death unto sin is the resurrection to life and light :—let not our foot or heart go out into the world in this time : let us be wholly given to the travail of the new-birth of Christ in our hearts. And this is also what the Lord himself says in this place,—*I will not drink henceforth of this fruit*

of this vine, until that day when I drink it new with you in my Father's kingdom,—the kingdom of God shall arise with to-morrow's dawn,—out of this night of sorrow and darkness victory shall be declared and perfected in death,—the resurrection to life in the crucifixion!

This happily privileged man thus held Christ within him and in his house, while He so travailed with his kingdom and Church and the mysteries of the redemption,—till, the midnight being past, he went out to run his course, as a bridegroom, as a light shining out of darkness, the champion of mankind against all its adversaries, the conqueror over sin and suffering, and all temptation,—life out of death.

But let us consider the other significant ceremonies accompanying this holy institution, and see the instruction which is intended to be conveyed by them.

It was ordained (Ex. xii. 7) that “they shall take of the blood, and strike it on the two side posts and on the upper door post, or lintel, of the houses, wherein they shall eat it.” The two side posts are considered to signify the

hands : the blood of Christ is to be upon all the works of our hands, and upon the going of our feet : all our actions are to be done in Him and through Him ; and in Him we are henceforth to live and move and have our being. His blood is to be also on our foreheads : upon our understanding and our hearts : upon our thoughts and reasoning, and affections and motives : that we may believe in Him, and love Him, and rejoice in Him above all things. And they shall eat Christ “ roast with fire,”—crucified, through fervent zeal and burning love—“ and with bitter herbs,” of confession and repentance (ver. 8) ;—and they shall receive Christ whole, as He is, and at once : not in part or imperfect—his grace and glory without his humiliation and suffering—“ his head with his legs, and with the purtenance thereof ” (ver. 9, 10). “ And thus shall ye eat it ; with your loins girded ” (ver. 11) ; “ Gird up therefore the loins of your mind ” (1 Pet. i. 13.) “ Having your loins girt about with truth ” (Eph. vi. 14) ;—“ Your shoes on your feet ; ”—“ Your feet shod with the preparation of the Gospel of peace ” (ib. 15) ; “ and your staff,” the cross, “ in your hand,” on which

to lean. "And ye shall eat it in haste: it is the Lord's passover." We must be looking for and hasting unto the coming of the Lord Jesus in our hearts. As soon as the joyful redemption is proclaimed, we must be looking for release from the bondage of sin, and pressing forth to the heavenly Canaan. When the Lord says, Behold, I come quickly; we must as quickly reply, Even so come, Lord Jesus.

Henceforth, for the seven days of our spiritual lives we must eat the unleavened bread (ver. 15) of holiness and righteousness;—all the days of our pilgrimage eating of the true manna from heaven, and drinking of the spiritual rock which follows with us, till we come to the heavenly inheritance.

All this was begun and done in the house and heart of this holy and highly privileged man; and the same is done henceforth in the heart of every man who is made ready as a fit and holy habitation for the Lord. There the Lord comes to us by baptism. There He brings and prepares for us the whole lamb; and breaks, and says to us, "Take, eat, this is my body." There He delivers to us the cup of his blood, and bids us strike the side posts of

our hands and feet, and the lintel of our heads and hearts, and henceforth live, and think, and move, and have our every walk and act, and all our conversation, in Him. He bids us live henceforward, not on bread only, but on spiritual food, without leaven of malice or wickedness, on God's word, and on every word of God. He bids us "Stand therefore, having our loins girt about with truth, and having on the breastplate of righteousness; and our feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance:"—(Ephes. vi. 14—18):—and hasting also always to the coming of the Lord; and when the Holy Spirit saith, "Come,"—and when the Lord saith, "Surely I came quickly," saying with all our heart and soul, in fervent answer, "Even so, come, Lord Jesus." (Rev. xxii. 17, 20.)

HOMILY LVII.

MATTHEW XXVI. 31—47.

31. Then saith Jesus unto them, All ye shall be offended because of me this night : for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. 32. But after I am risen again, I will go before you into Galilee. 33. Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. 34. Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. 35. Peter said unto him, Though I should die with thee, yet I will not deny thee. Likewise also said all the disciples. 36. Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. 37. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. 38. Then saith he unto them, My soul is exceeding sorrowful, even unto death ; tarry ye here and watch with me. 39. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me : nevertheless not as I will, but as thou wilt. 40. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour ? 41. Watch and pray, that ye enter not into temptation : the spirit indeed is willing,

but the flesh is weak. 42. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. 43. And he came and found them asleep again: for their eyes were heavy. 44. And he left them, and went away again, and prayed the third time, saying the same words. 45. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold the hour is at hand, and the Son of man is betrayed into the hands of sinners. 46. Rise, let us be going: behold, he is at hand that doth betray me. 47. And while he yet spake, lo, Judas, one of the twelve, came.

“O my Father, if it be possible, let this cup pass from me.” Jesus’ cup of suffering was full even to the very brim. The agony of our Lord exceeded all agony that human nature ever had endured since Adam brought mortality and suffering into the world. No man has experience of the last pains of death, how great and grievous they are, because they come to each man only once, at the last. But no one, even if he should return from the grave, could have had experience of the accompanying pangs and paramount intensity of our Lord’s death-agony. This passage begins and ends with two of the keenest pangs which passed through our Lord’s bleeding and breaking heart.

The first pang is, *“All ye shall be offended.”*

All his only and few chosen and tried companions and fellow-sufferers, who had been with Him in his temptations. The last was *Judas, one of the twelve* : Judas, which was to betray Him, drew near to kiss Him, being one of these twelve. Truly Jesus trod the wine-press alone, and of the people there was none with Him : “ I looked for some to have pity upon me, but there was no man, neither found I any to comfort me.” (Psalm lxix.)

What in grief was ever so touching ? what in sorrow so forlorn and destitute, as, when our Lord had wrestled in agony unto death, having removed only a little further, to be still in company of his fewest friends, and as yet no angel had come to comfort and strengthen Him,—*He cometh unto his disciples and findeth them sleeping ?* Truly, they were scattered every man to his own ease and objects and desires, and had left Him alone : till his Father sent a single angel to companion and comfort Him in his terrible destitution.

The scene of our Lord’s trial was the Garden of Gethsemane, which signifies the oil-press : for hither the berries were brought to be pressed which grew upon the Mount of

Olives ; and here our Lord was brought to be pressed with the whole weight of man's sins from the foundation of the world, laid on Him alone, together with all the pains of body as well as mind, which constituted that tremendous and unparalleled agony. The agony of one truly, contrite, and repentant soul is the intensest of all mortal agonies. And it has been supposed that our Redeemer then felt the whole weight and amount of the compunction due for all the sins of mankind, past, present, and to come, consequent upon Adam's transgression.

On Jesus's body and spirit was wrought all that was represented by the pressing of the oil-press, by the kneading and baking of the bread of offering, by the roasting of the Pass-over lamb, by the fiery burning and consuming of the burnt sacrifice. And the violence was so great that out of our Lord's body was pressed, as it were, great drops of blood, falling down to the earth, to redeem and purify it from its foul iniquity. But the oil which was pressed out of our Lord's spirit was the oil of love ; of love which left a Father's throne of glory to lie swaddled in a manger : to walk in

hunger and thirst, and cold and heat, among the poor and sick and blind and lame, in body and mind; ministering to their wants and prayers, and having no place for rest; to be betrayed by one of his chosen twelve; forsaken by the rest; to be mocked, blasphemed, blindfolded, beaten, spit upon, and crucified. Truly, this was the Holy Spirit of Love, which redeems, and purifies, and sanctifies his Church: crowns it with joy, unites it in fellowship and communion, and fills all its garments with the rich perfumes of faith, hope, and charity, and humility, and patience, and temperance, and all purity and holiness.

Our Lord in this, as in his first temptation, overcame the three trials under which the first Adam fell. *He* saw that the tree was good for food;—the tree of which our Lord took and ate, which was the cross, was bitter to the touch and taste, the most bitter of all cups of which a man could be made to partake. The tree in paradise was pleasant to the eyes. This tree, as all the treatment which preceded and led to it, was the most loathsome to sight, and the most ignominious which could be conceived

by malice, or invented by ingenuity. That tree was to be desired to make one wise. The cross was foolishness to the wisdom of the world ; and in it the Lord of heaven and earth veiled his glory and his power, and suffered the reviling as of one whose light and knowledge was put out, and as a physician, who being active and able to save others, was unable to save himself.

Yet in another sense, all these qualities were spiritually found in the tree which the Redeemer tasted of. The tree of life, which is the cross, is good for food : for the fruit which hangs on it is Christ the Bread of Life ; and in Him it bears on it twelve manner of fruits, which are for the feeding and healing of the nations. It is pleasant to the eyes : for what beauty is like the beauty of holiness, the beauty of the Saviour ? fairer than the children of men ; full of grace in his lips ; coming forth as the sun from the east, as a bridegroom from his chamber ; for how great is his goodness, and how great is his beauty, corn (the bread of his flesh) shall make the young men cheerful, and new wine (of his Gospel) the maids. It is to be desired to make one wise : for He is

our wisdom ; and as Wisdom He was with the Father at the beginning ; and “ the fear of the Lord, that is wisdom ;” and “ I am wiser than the aged, because I keep thy commandments ;” and “ I am determined not to know anything among you save Jesus Christ and Him crucified.”

And now this agony of our Lord is over. And our Lord does not seem to have suffered any such agony again, even upon the cross, till the dark and mysterious moment when He exclaimed, “ My God ! my God ! why hast Thou forsaken me ?” He had endured the desertion of his last chosen friends ; the knowledge that He should be betrayed by one of them ; that He should be denied by Peter ; He had trodden the wine-press alone, and felt the agony of contrition for the sins of the whole human race ; thrice He had returned and sought, but in vain, sympathy from his disciples ; thrice He had prayed, without any visible return, to his Heavenly Father—but now after the third time an angel is sent to strengthen Him ; the agony and weakness is now passed ; the Redeemer rises from his wrestling in prayer ; He is heard in that He feared :—He thence goes forth as a giant re-

freshed : *Rise, let us be going.* As a mighty champion, as one already conqueror, He runs to meet the adversary, the Philistine,—to redeem the world—to tread down sin—to beat down Satan under our feet. “ Arise, let us be going ;” to death and conquest ; to conquest by death ; to conflict and victory ; to life by death ; this is no time for sleep ; henceforth, there is no more sleep ; the world may sleep and be dead in sin ; but we must arise from the sleep and death of sin to life and righteousness ; he that betrayeth me is at hand ; I am already in the conflict ; already in the sinners’ hands, who fulfil in me that which is written—who strike out light from the broken vessel of my body ; light from darkness ; life from death ; glory and joy from humility and suffering ; redemption from bonds ; love from hate ; divinity from humanity.

“ Who is this that cometh from Edom, with dyed garments from Bozrah ? ” “ I THAT SPEAK IN RIGHTEOUSNESS, MIGHTY TO SAVE.” “ And He shall spread forth his hands (on the cross) in the midst of them, as he that swimmeth spreadeth his hands to swim ; and He shall bring

down their pride together with the spoils of their hands ; and the fortress of the high fort of thy walls (Satan) shall He bring down, lay low, and bring to the ground, even to the dust."

HOMILY LVIII.

MATTHEW XXVI. 46—68.

46. Rise, let us be going: behold, he is at hand that doth betray me. 47. And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. 48. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. 49. And forthwith he came to Jesus, and said, Hail, master; and kissed him. 50. And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him. 51. And, behold, one of them which were with Jesus, stretched out his hand, and drew his sword, and struck a servant of the High Priest's, and smote off his ear. 52. Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. 53. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? 54. But how then shall the Scriptures be fulfilled, that thus it must be? 55. In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. 56. But all this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled. 57. And they that had laid hold on Jesus led him away to Caiaphas the High Priest, where the scribes and the elders were assembled. 58. But Peter

followed him afar off unto the High Priest's palace, and went in, and sat with the servants, to see the end. 59. Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; 60. But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, 61. And said, This fellow said, I am able to destroy the temple of God, and to build it in three days. 62. And the High Priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? 63. But Jesus held his peace. And the High Priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. 64. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. 65. Then the High Priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. 66. What think ye? They answered and said, He is guilty of death. 67. Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, 68. Saying, Prophecy unto us, thou Christ, Who is he that smote thee?

JESUS had risen from his third wrestling in faithful and persevering prayer, for which He was left alone by all his band, and at night, like Jacob just now entering into the land of promise. And the third time He prevailed with God. And now He arises, strengthened and supported by the angel: his prayer being heard in that He feared; and He now comes forth in the might and majesty of a warrior already

certain of his conquest, and hasting in his unwavering courage to enter upon the trial which is the necessary entrance to success. "*Rise,*" He says, "*let us be going : behold he is at hand that doth betray me.*" So Jesus goes forth, as the humble and youthful David to the conquest of the Goliath, putting his life in his hand, eagerly advancing to the conflict which is to bring him to death or victory, to victory by death. It is necessary to begin to view this stupendous act in types and figures, to enable us to approach its vastness and height, and so to draw near with our minds, it may be by their gradual growth and enlargement, to some faint but nearer contemplation of the awful reality.

The conflict with Goliath is only one among the very many types by which our Lord's victory over sin is figured in the Old Testament. But its circumstances are so closely parallel to this portion of the Lord's redeeming work, which is related in the passage now before us, that we shall do well to contemplate the incidents of the greater act and undertaking in the lesser history, which yet is one so full of wonder and greatness, that it seems almost to

surpass belief and possibility. No other act equal to it in courage and self-devotion, but one, is recorded in the Old Testament.

The incidents of the transaction are written in the seventeenth chapter of the First Book of Samuel, and they contain so many parallels, so closely crowded together, and so described, as clearly to show that they are intended to have relation to the circumstances of the all important event, of which the main transaction is known to be a type and figure.

It is necessary even here, only to make a selection of chief points of connexion ; and a closer investigation will discover still further parallels and comparisons. To begin then with the twelfth verse, at which it is thus related : "Now David was the son of that Ephrathite of Beth-lehem-judah, whose name was Jesse ; and he had eight sons : and the man went among men for an old man in the days of Saul. And the three eldest sons of Jesse went and followed Saul to the battle : and the names of his three sons that went to the battle were Eliab, the firstborn, and next unto him Abinadab, and the third Shammah. And David was the youngest : and the three eldest followed Saul.

But David went and returned from Saul to feed his father's sheep at Beth-lehem." Thus the Son of God, the last sent by his Father into the world, after the successive dispensations of the law and all the prophets, came down and returned from the royal court in heaven, to gather and feed God's sheep, "his Father's flock;" and he came also to Bethlehem. "And the Philistine drew near morning and evening, and presented himself forty days." The numbers four, forty, four hundred, four thousand, signify the period of trial and probation. The children of Israel were proved forty years in the wilderness, whether they would keep God's law or no, before they entered into the promised inheritance. The seed of Abraham were strangers and servants for 400 years. The Passover lamb was kept up for four days; forty days our Lord was tempted; twice for forty days Moses was in trial and preparation; and again, these forty days that the champion presented himself, are a sign of the 4,000 years, during which the devil, the destroyer, went to and fro, and walked up and down in the earth, from the time of the fall to the advent, defying the armies of God, and

chasing them like sheep, for the need of a champion.

“And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren; And carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge.” So the Son of God was sent by his Father to carry bread to his militant Church, and to bring abundant blessings to all ranks of men, the captain and the private soldier, to high and low, rich and poor, one with another. “And look how thy brethren fare.” This may be rendered, Inquire to what rank they have attained. For the Son of God came down to see if there were any that would understand and seek after God, and what advance and progress each man had made in holiness and heavenly things, and in preparation for the reception of the Gospel of redemption. “And take their pledge,” or redeem their pledges; for the soldiers providing themselves each with their own victuals, and at the most for forty days, which was the period of service, as this time drew towards an end,

their provision ran short, and they were forced to raise further supplies by borrowing, and to leave in pledge some article of value as a surety for the payment. Our bodies and souls are all in surety and pledged, and forfeited to the god of this world, of whom we have taken up goods for our own use and pleasure, till the Son of God shall come to redeem us and set us free, by Himself taking up our pledge, and paying our ransom.

“Now Saul and all the men of Israel were in the valley of Elah, fighting with the Philistines.” The valley of “Elah” is the valley of “curse;” and the whole world is brought low into this deep valley of doom and misery, in which it wages a continual conflict with sin, but flees before it. “And David rose up early in the morning,” which shows the eagerness and goodwill with which the Son of God came to perform his work; “and left the sheep with a keeper, and took, and went, as Jesse had commanded him;” so Christ left the ninety and nine sheep, and went and came to seek and save the one which was lost. “And he came to the trench, as the host was going forth to the fight, and shouted for the battle.” For now was

come the term of conflict between the powers of darkness and light ; and "Israel and the Philistines had put the battle in array, army against army." "And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and saluted his brethren." Christ came unto his own, though his own did not receive Him ; and though the Jews sent saying, We will not have this man for our champion and deliverer, and cast out those who believed in his name, yet He was not ashamed to call us his brethren.

While Jesus was yet talking with his disciples, there came up the champion, the devil, in the person of Judas and his followers, coming out from the assembly of the chief priests and Pharisees ; and when the disciples saw them come, they all forsook Him, and left Jesus alone in the presence of the enemy. And while David talked with his brethren and fellow-countrymen, "behold there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words" of defiance, that he had daily before uttered ; "and David heard them. And all the men of Israel, when they saw the

man, fled from him, and were sore afraid." They fled, and left David alone: for David himself fled not; but he stood and heard the words of defiance, though he stood alone, and alone fainted not; but only took courage and resolution at the sight of those weapons, and the hearing of those words, which made the hearts of all others melt like water. He stood and heard the words of defiance, and weighed them against the glorious promise: "It shall be that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel." He that undertook for us looked forward likewise to the reward: who for the joy that was set before Him endured the cross, despising the shame, and is for ever set down at the right hand of majesty, made the inheritor of all treasures and riches; having the king's daughter, so the Church is always represented, for his bride; and all who are his Father's household, and have been taught to say, Abba, Father, being made free, being brought into the glorious liberty of the Gospel.

"And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was

kindled against David, and he said, Why camest thou down hither ? and with whom hast thou left those few sheep in the wilderness ? I know thy pride, and the naughtiness of thine heart ; for thou art come down, that thou mightest see the battle. And David said, What have I now done ? is there not a cause ?” In almost these words we hear the Pharisees chiding with our Saviour, and asking, says St. Augustine, Why hast thou left the ninety and nine sheep, and art come after the lost little one ? and what authority hast thou to do these things, and who gave thee this authority ? “And the high priest asked Jesus of his disciples and of his doctrines.” And Jesus answered him, “Why askest thou me ? ask those which heard me. And when He had thus spoken, one of the officers that stood by struck Jesus, saying, Answerest thou the high priest so ? and Jesus answered him, If I have spoken evil, bear witness of the evil, but if well, why smitest thou me ?” The mighty name of God is blasphemed by the Philistine, should I not speak with zeal and heat, and be kindled to God’s work by such an occasion, says David. The Lord, the mighty champion and deliverer, now fully re-

solved, and just going forth to his work of conquest, says meekly, "What have I now done? is there not a cause" for what I have said? The words of God Himself, the trumpet sound of the Gospel, the message of mercy from the Father to lost mankind, spoken by his Son, is called in doubt and question, and shall not I refer you to them, and to them that heard them, with consciousness of their worth, and excellence, and beauty, and their sweetness to the ear that can hear this music and melody, and their consolation to the heart that can understand them?

Then Saul sent for David, and Saul said to him, "Thou art not able to go against this Philistine, to fight with him: for thou art but a youth, and he a man of war from his youth." Saul stands in place of the Jews, and David of the Church of Christ militant. The cross was a stumbling-block to the Jews, and Saul could not recognize the conqueror of the grown and practised Goliath in the tender and youthful David, any more than the Jews could look for the Redeemer, from the enemy of 4,000 years, in the poor, despised, and outcast Son of man, the meek and lowly Jesus. "And David said

unto Saul, Thy servant kept his father's sheep, and there came a lion and a bear, and took a lamb out of the flock: and I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be like one of them." Jesus conquered the devil, the lion, the first time by his temptation in the wilderness, being forty days among the wild beasts; and the second time in the garden of Gethsemane, from which He had just risen victorious, and strengthened, and refreshed; and was assured by these victories that He should also conquer his adversary in this last conflict now before Him, and silence his blasphemous defiance of the living God Himself and his armies.

And Saul armed David with his armour, and an helmet of brass, and a coat of mail; and David girded his sword upon his armour, and he assayed to go, that is, he made trial and pondered whether he should go with, and rely on these defences; for he had never been used to employ such weapons, or made proof of

their efficacy. “And David said, I cannot go with these: for I have not proved them. And David put them off him.” Of this the act of the Lord Jesus was the antitype, and showed its true meaning. When one of the disciples had drawn his sword, and smote the servant of the high priest, the more forward and eager minister of his bitterest adversary, whose throne He came to shake from its foundation, then the new champion of God’s host said, as David, *Put up again thy sword into his place, for all they that take the sword, shall perish with the sword.* I cannot go with these, he said, I have not proved or used any such. The armour of God I have had in daily use, the helmet of salvation, and the shield of faith, and the sword of the Spirit, which is God’s word: with which I foiled and defeated the adversary in the wilderness: these I have used and proved, and with these I have conquered and will conquer; but not with helmets, and swords, and coats of iron and brass,—and He put them off Him. (2 Cor. x. 4.) “And he took his staff in his hand;”—the lowly Jesus went forth bearing his cross. “And chose him five smooth stones out of the brook.” Christ Himself is the stone,

cut out and moulded without hands, bruised and rounded and shaped in the torrent and waves of affliction and trial and buffeting and persecution ; for He drank deep of the brook in the way of toil and pilgrimage, and so He was formed and conformed to the will and pattern of God the Maker. And there were five stones : because all the five senses of the body were equally subdued and moulded ; and so the armies of the Israelites, God's chosen host, went out marshalled five in rank to the wars of Jehovah (Exod. xiii. 18 ; Josh. i. 14).

“ And the Philistine disdained David, and the Philistine said to David, Come to me, and I will give thy flesh to the fowls of the air, and to the beasts of the field.” *Then the high priest rent his clothes, saying, he hath spoken blasphemy. Behold now ye hath heard his blasphemy. They answered and said, He is guilty of death.* “ Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield ; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. *This day* will the Lord deliver thee into mine hand, and I will smite thee, and take thine head from thee, and

I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth ; that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear : for the battle is the Lord's, and he will give you into our hands." So Jesus, adjured by the high priest, vindicated the name of God and his Christ. Hitherto He was the little one, modest, meek, simple, answering nothing. But now the name of God was challenged. Art *thou* the Christ? thus weak, thus crest-fallen, thus silent, thus contemptible ! Confess thyself, profess thy pretensions, and I will give thy body to the beasts, the soldiers, to the fowls and winds of heaven, upon the cross, from which thou canst not save thyself, much less thy followers, whom thou stylest the host of the Lord. " And Jesus said, I am." Mark xiv. 62. " Moreover (πλην) I say unto you, Hereafter (απ' αρτι, from this time forth, *this day*) shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven ;" this day will the Lord deliver thee into my hand, thou unbelieving Sadducee, sit-

ting in the temple of God, claiming Christ's seat, the adversary, the anti-Christ; and I will smite thee, and take thy head, thy dominion, from thee; and I will give the carcases of this host, Jerusalem and its multitudes, once the people of God, now outcasts and strangers (Philistines, strangers) to the fowls of the air, and the wild beasts of the Roman armies; but I myself will be exalted this day; this day and hour I triumph over sin by righteousness, over pride by obedience, over power by weakness, and conquering death by death, I put down and trample under feet all principalities and powers, and thrones and dominions; and revealing my divinity out of crucified humanity, shining forth the sun out of a cloud, I show myself sitting at the right hand of power, the Lord of earth and heaven, for blessing and for judgment. "And all this assembly shall know that the Lord saveth not with sword and spear," but with the staff of wood and a stone, my cross and passion: "for the battle is the Lord's, and He will give you into our hands."

"And it came to pass when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran towards the army,

to meet the Philistine." In these words we see Jesus, while in the very instant the bands from the high priest with their leader are approaching, and just rushing upon him, waking up his disciples and leading them with alacrity to the contest : *Rise, let us be going forward ; behold he, the adversary, is at hand.* "And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead ; and he fell upon his face to the earth." So the Lord took but one word from his store of divine truth, the almighty name, *I am*, and cast it at them, and they fell as lifeless to the ground (John xviii. 9) ; a signal foreshadowing and earnest of the completion of the victory which was immediately about to follow, when He cut off the adversary's head, and took away his dominion ; and thus He showed his little band of followers how they also should "devour and subdue with the sling and stones" of his word and spirit, and how He would be over them, and fight at the head ; and how they should be filled with the blood of their foes, like the bowls and corners of the altar (Zech. ix. 14, 15) ; that is, they should gather souls and offer

them to Christ, and these themselves should drink of his blood, and be satiated with it.

“ So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him ; but there was no sword in the hand of David. Therefore David ran and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith.” So the devil was smitten, and had his dominion cut off with his own sword. The devil crucified the Lord Jesus : with the blow of that sword he thought to have slain him. But this very sword was Christ’s own victory over him. By that very weapon he fell beneath Christ’s hand ; and his head was taken from off him ; and He brought the head and dominion to the church ; and He put his arms and weapons in the temple of God, whence all strength is derived ; the staff and stone, which are Christ, the shewbread : the sword, which is the Spirit, the holy light : the sling, which is faith venturing all upon a single cast, to which God gives the force and the direction. 1 Sam. xvii. 54 ; xxi. 9 ; xxxi. 10 ; Matt. x. 19.

Thus we have looked at this awful and in-

scrutable act of this part of our Lord's passion, which we are unable to look at with any adequate apprehension of its vastness, through some of the parallels furnished by this typical conflict of David with Goliath ; itself almost the greatest miracle of faith and fortitude recorded in the Old Testament ; and yet as far behind the stupendous operation which it typically represents, as it is itself in advance of all other acts and histories of ordinary action and motive. We have seen the opposite armies arrayed, veterans both of them ; the one of God, the other of Satan. We have seen the champion of sin and heathenism, clad in all the weight and strength of human armour, in complete panoply, himself high above the rest from the waist upwards, and of bulk in proportion ; matured to the ripeness of perfect manhood, trained and exercised from the earliest youth to this hour, and this occasion for which he panted and fretted. Now he comes forth in all his terror, like the king of terrors ; he roars like a lion his defiance, he stalks, he vaunts himself, he scatters the flock of God's people like sheep ; now he takes out one or another, as if a lamb ; but he disdains the use of his

irresistible effort, and scorns to use more than the threat of his words and look, which are themselves as a victorious phalanx, till a suitable champion shall be found on the other side. Therefore he is in all human eyes the omnipotent, the invincible. All the well-armed veteran hosts of Israel fled. The youthful stripling David, the youngest, the least esteemed, the servant of servants, the *beloved* of his father, the hatred of his brethren, kept at home, having never used or tried a sword, never seen an army or a camp, a gentle, humble, devout shepherd,—he rejoices in the first leave to visit a camp, and to see his elder brothers, the armed and valiant soldiers. He comes to the seat of war; he enters the field and camp in the midst of the din and terror of preparation; he sees the armed hosts and ranks marshalled and arrayed for the furious onset, looking both of them irresistible. He sees the giant champion come forward in his impenetrable array; he sees the marshalled hosts of Israel, the defences of God's family and worship, flee like sheep, and scattered like dust before the wind; and God's vineyard without a hedge and without a defender. Therefore the Beloved stood in the

gap. He saw the lion looking into the fold : therefore he saw there was a cause : *dignus vindice nodus*. He saw not the dimensions and proportions of the foe ; he saw not his impenetrable armour ; he saw no danger nor fear ; God's host was defied and his name blasphemed ; therefore, without sword, or spear, or arrow, or shield, or outward defences, naked and weak to all human sight, but strongly armed and closely shielded by faith, he rushes eagerly and joyously to the conflict, to take the victory and the spoil which he knows to be his,—for the battle is for God, and the ransom of the Lord's host,—and to enter into his triumph and glory.

Yet this was only the shadow of that of which Christ's victory was the substance. This was human, that was divine. This was between two temporal kingdoms upon earth, that was between the spiritual kingdoms of heaven and hell. This was the work of man in God's Spirit, redeeming a small host from temporal death ; that was the work of God in man's nature, redeeming the whole race of mankind to eternal life, from all ages, and to eternity.

As the glory of the kingdom to be won, and the work to be achieved was greater, so the adversary was greater and more terrible; as was the adversary so was the Redeemer; as was the Redeemer so was the victory; as was the victory so was the conflict; as the conflict, and the victory, and the adversary, and glory were greater, so was the agony; as was the agony so was the love;—and so ought our love and of the Church to be to our merciful Redeemer.

HOMILY LIX.

MATTHEW XXVI. 69—75.

69. Now Peter sat without in the palace : and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. 70. But he denied before them all, saying, I know not what thou sayest. 71. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. 72. And again he denied with an oath, I do not know the man. 73. And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them ; for thy speech betrayeth thee. 74. Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. 75. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

OUR Lord says many things to St. Peter which He says through Him to his Church ; and in addressing his Church He addresses each individual member of the body of his Church, for the Church is made up of its individual members. And so exact is the moral and spiritual relationship, that the life and his-

tory of Christ on earth is all a sign and model of the life and pilgrimage of his Church, even to its ultimate death and resurrection after three days of martyrdom (Rev. xi. 7—11) ; and also of the course and temptations of each person, in his walk from the fleshly birth to the new birth in Christ—from the death in sin, and in repentance to sin, to the resurrection unto righteousness. And the life and career of Peter, his falls, and failings, and final successes, on the steep ladder which leads upwards from the world to Christ, are signal examples for ourselves ; and more especially this most signal temptation, and fall, and repentance, of the great apostle, which took place concurrently with, and at the very moment of our Lord's own trial and victory, which is recorded in this chapter.

In our meditating upon the preceding portion of this chapter, we observed, by the help of the sign and parallel of David's fight with Goliath, the manner in which our Lord went forth to his conflict, and the preparation which He made, and the armour with which He arrayed himself for it. In our meditations to-day upon this trial of Peter, which was coinci-

dent with our Lord's trial and triumph, we shall observe the different manner in which Peter went prepared for it, and the difference of conduct consequent upon it, and the difference of the result.

The Saviour's preparation was prayer : his weapon was humility :—his prayer in the garden—not trusting in his own strength—by which He obtained angelic help : his humility—washing the disciples' feet, and voluntarily subjecting himself to this scorn, and degradation, and mockery : his fasting—I will not henceforth drink of this fruit of the vine. Peter went forth with a confident boasting, with assurance in his own strength : "Though I should die with thee, yet will I not deny thee." No prayerful preparation, no humiliation, no fasting. So he went forth, not in the name of the Lord of Hosts, the God of Israel's armies, but in his own name and confidence.

Again, we have here exemplified how aptly and insidiously the devil makes his attacks and chooses his opportunity, and does everything in the best way, first to draw his victim into one inadvertency, and afterwards to make sure of him by repetitions of greater and more glaring transgressions.

When Peter followed Jesus into the high priest's palace, there were mixed motives which impelled him to this persevering and hazardous proceeding. All the twelve disciples had fled and forsook Jesus. Peter, recovering first from his terror and dismay partly, kept within sight, or within a certain distance of the armed band, and eagerly desired to see what should become of this strange transaction with respect to his most beloved and most revered Master. There was much of returning courage and zeal in this eager perseverance of Peter. There was much also of curiosity. There was something also of caution and calculation. If his Lord should be acquitted or escape, he might be the first to join Him, and to sympathize with Him in his power or innocence, now made manifest. Therefore, as Peter's armour was not perfect and proof, so neither was the motive pure and perfect with which he entered into this perilous conflict. The devil saw his whole advantage. If he can but obtain once a partial entrance,—if he can but procure one single little act of acquiescence in sin and error, he knows that the next quickly succeeding repetitions are immediately rendered more

likely and easy, and that he may well hope for complete entrance and possession without interference.

Peter had, alone of the apostles, gained an entrance into the high priest's palace : a great object of his desire, a difficult and dangerous attainment, and a high privilege. And if he could but once get safely within the gate, all danger of notice seemed likely to be over, and his whole present object would seem to be in his hand. At this critical and impatient moment, the maid at the door, whose duty and practice it was to observe and know, if possible, every person who entered, either as he passed the door, or following him close with suspicion to the fire, where he sat by himself (Mark xiv. 67, John xviii. 17), challenged him with being Jesus' disciple, an accomplice of the prisoner. The temptation was most sudden : the charge was this time by one insignificant servant only : she seemed to thwart a laudable and praiseworthy object just when it was attained : the desire to fulfil it seemed to be a duty : the means to it seemed necessarily to be laudable. It was but one little passing and transient expression, to serve a great occasion, and used in

peril of his life. There was no time for deliberation : it must be determined, at once : it was the safest mistake : afterwards it might be deliberated upon and repented of : rather, it was the most agreeable course.

The words have passed the barrier of his lips. Now the devil knows that his greatest work is accomplished. Henceforth he has only to confirm his victory. Yet the devil relaxes not from any diligence and precautions. The second success is still more important than the first, and makes the third, and then all successive ones easy and certain. For the voice of conscience asserts its right at the first transgression : the cock crows once, and with his warning endeavours to waken the sinner, just dropping into the repose and security of crime. But the deed is done and cannot be recalled : the act is crowned with success : no bad effects have followed, and it seems a troublesome and needless effort to disturb the slumber of security and enjoyment : the cock-crowing of conscience is not listened to, and is quieted. The next temptation is more open, but fiercer. The maid now challenges him in the presence of the other servants and attendants : "She began

to say to them that stood by" (St. Mark). Her former challenge had been apart and secret : the fire was now shining and glaring upon his face before the other bystanders ; his Master and hope was now partly condemned, and showed no resistance to the power and contumelies of his accusers : their triumph over Him would probably bring with it the condemnation and destruction of all his disciples and followers : the temptation was most open, but the moment was most critical. It was of greater necessity, and more easy than before, to make a repetition of the act once performed :—he denied again, with an oath.

The devil had now only to complete his work, by this time made fully certain. The first fall was insidious, and showed his cunning : the second success was open, and showed his strength. Conscience spoke once, though feebly, on the first violence done to her : after the second she was silent. Peter was now committed too deeply for hope or effort to recover himself. But it is the third fall which makes the complete victory. The first success may be by surprise, and shows the devil's craftiness, but by a little care we may think that we may

be safe from fear of a repetition ; the second is more open, and shows to us our own weakness. Being thus doubly warned and alarmed we must now, if ever, summon all our vigilance and efforts against the last attack, which must be fatal ; upon which all our final and hopeless yielding and subjection, or our least hope to stop and begin again to drive back, if but by ever so little and little, our adversary, must depend entirely. But the devil knows all the consequences and the importance of the occasion ; and, with the greater ease and certainty of the achievement, he only increases the instruments of attack, and redoubles his efforts.

A whole hour had elapsed (St. Luke) : during which conscience had been lulled, and security seemed to have been gained by the act. The Lord his protector had now been condemned, on which his own condemnation might follow. When suddenly a fresh and stronger accusation is made,—another confidently affirmed (St. Luke),—and he enforced and showed the ground of his confidence, “Thou art a Galilean, and thy speech bewrayeth thee” (Matt. xxvi. 73). This was a too dangerous and irresistible an attack : but one more blow is added. One

of the high priest's servants, being his kinsman whose ear Peter cut off, saith, "Did not I see thee in the garden with him?" (St. John). This last assault could not be resisted. Peter then denied again. The devil's victory was now complete, but his triumph too must be perfect. Peter said at the first time, "I know not what thou sayest:" next he denied with an oath; but now this time began he to curse and to swear, rejecting his Lord with indignation, calling God and his holy name to witness his rejection of Himself. This made complete the contrast between the Lord's conduct in his trial and victory, and Peter's in his defeat. The Lord answered his accusations with silence, Peter with lies and denial: the Lord answered with mild remonstrance and persuasion, "If I have spoken evil bear witness," Peter with oaths deprecates the testimony to the truth.

Many useful lessons are to be learned from this fall of Peter. First, we have the warning of the ill-preparation of pride and self-dependence for the conflict with the adversary. He armed himself with confidence in his human resolutions and strength, and his pride went

before his fall. He slumbered instead of watching and praying against temptation, and though his bodily strength was recruited, his spiritual strength was more weak. In this self-confidence he went into a temptation which might have been avoided ; and he fell in fighting, not in his Master's service or defence, but in the satisfying of his own curiosity and eagerness. Peter also sat and warmed himself (St. Luke, St. John). This was not a guarded attitude of warfare or defence. The ease, and comfort, and indulgence of the body, invited the attack, and rendered the conquest easier.

We here have proof also of the cunning and dexterity of the tempter's advances, and ought to feel assured that no opportunity will ever be lost by him, or any unguarded point be left unassailed ; and that we must be always watching, and have our loins girded, and be continually ready. We see also how one first fall makes a second more easy and likely, and how the third makes the enemy's victory complete. Lastly, we see how that no sin that is not presumptuous and wilful is beyond the grace of God and forgiveness. The Lord turned and looked upon Peter. Even after the third de-

nial with oaths, He showed him the light of his countenance ; and seeing it he repented. It is to the Lord's face we must look : He is ever ready to return our supplicating gaze, and to look upon us with grace and forgiveness. When we see Christ's face we cannot sin. Now we see Him through a cloud and a glass dimly ; for our best spiritual vision, though growing clearer and clearer by use, is most imperfect, and tintured by the flesh ; but then we shall see Him face to face, and as He is, and be like Him. For as holiness perfects the spiritual vision, so perfect vision is holiness ; and holiness is heaven ; and heaven is the redemption of the body in Christ, and immortal life, and peace, and love, and perfectness, and eternal happiness.

HOMILY LX.

MATTHEW XXVII. 1—25.

1. When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death : 2. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. 3. Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, 4. Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us ? see thou to that. 5. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. 6. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. 7. And they took counsel, and bought with them the potter's field, to bury strangers in. 8. Wherefore that field was called, The field of blood, unto this day. 9. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value ; 10. And gave them for the potter's field, as the Lord appointed me. 11. And Jesus stood before the governor : and the governor asked him, saying, Art thou the King of the Jews ? And Jesus said unto them, Thou sayest. 12. And when he was accused of the

chief priests and elders, he answered nothing. 13. Then said Pilate unto him, Hearest thou not how many things they witness against thee? 14. And he answered him to never a word; inasmuch that the governor marvelled greatly. 15. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. 16. And they had then a notable prisoner, called Barabbas. 17. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? 18. For he knew that for envy they had delivered him. 19. When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. 20. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. 21. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. 22. Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified. 23. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. 24. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. 25. Then answered all the people, and said, His blood be on us, and on our children.

THE last chapter ended with the repentance and forgiveness of Peter, after three successive transgressions, each one greater and more grievous than the one which preceded it. This chapter, in its beginning, declares the destruction of Judas, after one only recorded act of

sin, which found no remission. Yet the sins of the one were forgiven as soon as committed: the sin of the other had never forgiveness. The first ended in sorrow, and repentance, and prayer, and pardon: the second in despair only, and eternal condemnation. For the one sin was presumptuous, voluntary, premeditated, sought out and deliberately planned and prepared, in the face of conscience and warning. The temptation in the other was unsought and unforeseen: it was sudden, and insidious, and overpowering.

The sins of Judas and of Peter seem aptly to agree, and be parallel with the sins of the Jew and the Gentile in the condemnation of our Saviour. Judas represents the Jew, whose persecution was deliberate and long prepared: who also sinned against light, and the constant intercourse with the Lord of Life in the Scriptures, which ought to have brought perfect knowledge. They kept God's purse, as dispensers of his blessings and gifts to the poor, who came to Him for food, and for raiment to cover their sin and nakedness.

To the Jewish high priest also Jesus revealed himself as the Christ, the Son of God. "Art

thou the Christ, the Son of the Blessed ? And Jesus said, I am." (St. Mark.) To the Gentile judge He only declared that He was the King of the Jews : for that was the only question he asked Him ; a modest and humble confession for Him to make, who was Lord not only of Jew and Gentile, but King of kings, and Lord of lords, not only in earth, and over the powers of earth, but also over heaven, and the heaven of heavens (1 Tim. vi. 13).

The sin of Judas and of the Jews therefore was presumptuous : it was beyond the reach of reflection and repentance : time and deliberation had continually passed over it, and remorse had never been awakened. They went to their own place ; falling headlong they sunk into perdition, where are weeping, and wailing, and the never-dying worm, and outer darkness.

But that which was the price of the atoning blood was itself too precious to be cast aside, or to be mixed with a common fund. That which had once represented the Redeemer must itself be made the sign of redemption, and purchase the sign of a corrupt and fallen world, to be thenceforth set apart for the possession of those who are journeying towards

Jerusalem and the Holy Land, and who die to the world here. For the whole world is as the tent of the potter, wherein we all lie as broken and worthless shreds. But the price of Christ's precious blood has paid the purchase of the whole tent, and if we die and are buried to the world which He bought, we shall be a part of His purchased possession, and live together with Him.*

And Jesus stood before the Gentile governor. And when he was accused he answered nothing. Why should He answer to the accusations of the chief priests? It would not convince their hearts. It would not tend to his acquittal:—his acquittal would not tend to his release. He was already acquitted, without defence or answer. Pilate said unto them the *third* time, I find no fault in Him (St. Luke). And he *washed his hands before the multitude, saying, I am innocent of the blood of this just person.* But he was not on that account left unscourged, or released. Nevertheless Pilate's crime was not like that of the Jews, or of Judas. Thrice was he assailed, like Peter, with increasing tempta-

* See Jones of Nayland, Book of Nature, for more on the subject of this figure.

tions ; and he only yielded to them all in conjunction at the last. *A tumult was made, "and they were instant with loud voices" (St. Luke) ; and "the chief priests answered, We have no king but Cæsar" (St. John). Then answered all the people and said, His blood be on us, and on our children. "And the voices of them and of the chief priests prevailed" (St. Luke). Then delivered he Him therefore unto them (St. John). "And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus" (St. Mark).*

The Gentile yielded to sudden and grievous fear, and as serving the cause of his lord and master ; and he washed off, the best that he could, the blood-guilty stain, which the Jews eagerly assumed to themselves and gloried in.

And so the Gentile world was first forgiven, and were made first partakers of the blood which they spilled in ignorance ; till they also should crucify the Lord, the Son of God, afresh, and imprecate on themselves like curses ; and meet, when the times of the Gentiles shall be fulfilled, with the like destruction.*

* The French Revolution, in which public denial and defiance of God was made, and the subsequent Reign of Terror and conquest of France, seem to be an earnest of this final catastrophe.

But even Pilate's crime was not without a warning, which might have called him back if possible from his headlong course. *His wife sent unto him, saying, Have thou nothing to do with that just man : for I have suffered many things this day in a dream because of him.* So our Lord warned the Jews ; so He warned Judas ; so the Lord and the first cock-crowing warned Peter ; and the Lord ever graciously sends warnings, and makes a way to escape, if we be willing to catch at the proffered assistance.

It is to be remarked how God has provided, in most cases, that some converts to truth should early be made in the strongest holds of error, and in the presence as it were of its proudest protectors. Nicodemus and Joseph of Arimathea were in the sanhedrim of the Jews ; the wife of Herod's steward was a convert to Christ ; one person known to the high priest himself, and intimate in his house, was a disciple ; St. Paul had converts in Cæsar's own palace and household ; Pilate's wife had her dream and her earnest thoughts on Jesus ; Christianity was introduced to the imperial throne of Rome by Helena.

Thus both Jew and Gentile joined together

in the condemnation of the Saviour. As priests of the law of sin and death they slew their sacrifice, in order to feast on his flesh. They all became partakers of the murder of Abel from the beginning: the type of the innocent, obedient, self-denying victim. That so the whole world being covered with sin, having "the plague (of leprosy) from his head even to his foot," it might at once be pronounced clean, as he whose leprosy had "covered all his flesh." And so "the priest" might "offer the sin-offering, and make an atonement for him that" was "to be cleansed;" and that "the priest" should "offer the burnt-offering and the meat-offering upon the altar," the Cross, "and the priest" should "make an atonement for him, and he" should "be clean." Lev. xiii. 12, 13; xiv. 19, 20.

HOMILY LXI.

MATTHEW XXVII. 26—50.

26. Then released he Barabbas unto them : and when he had scourged Jesus, he delivered him to be crucified. 27. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. 28. And they stripped him, and put on him a scarlet robe. 29. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand : and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews ! 30. And they spit upon him, and took the reed, and smote him on the head. 31. And after that they had mocked him, they took the robe from off him, and put his own raiment on him, and led him away to crucify him. 32. And as they came out, they found a man of Cyrene, Simon by name : him they compelled to bear his cross. 33. And when they were come unto a place called Golgotha, that is to say, a place of a skull, 34. They gave him vinegar to drink mingled with gall : and when he had tasted thereof, he would not drink. 35. And they crucified him, and parted his garments, casting lots : that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. 36. And sitting down they watched him there ; 37. And set up over his head his accusation written, **THIS IS JESUS THE KING OF THE JEWS.** 38. Then were there two thieves crucified with him, one on the right hand, and another on the left. 39. And they that passed by reviled him, wagging their heads, 40.

And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. 41. Likewise also the chief priests mocking him, with the scribes and elders, said, 42. He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. 43. He trusted in God; let him deliver him now, if he will have him: for he said I am the Son of God. 44. The thieves also, which were crucified with him, cast the same in his teeth. 45. Now from the sixth hour there was darkness over all the land unto the ninth hour. 46. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, My God, why hast thou forsaken me? 47. Some of them that stood there, when they heard that, said, This man calleth for Elias. 48. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. 49. The rest said, Let be, let us see whether Elias will come to save him. 50. Jesus, when he had cried again with a loud voice, yielded up the ghost.

IN the twenty-sixth chapter, we saw Jesus going forth to his great conflict against sin and the devil with eagerness and alacrity, as it had been typified by David going forth to fight with the giant Goliath, hasting and running towards the army to meet the Philistine. Now we have to contemplate the final act and victory itself. And upon this hour and scene crowd a vast multitude of prophecies and types; for to this one act, all the law and the prophets, and all the Scriptures testify; so that every part of the Old Testament looks for-

ward to this hour, and every part of the New Testament looks back to this event as its centre, and as the great object for which it spoke and for which it was written. We can only notice a very few of these. But first the type of Abel's sacrifice was here fulfilled, who died in faith, and for the faith; and he died as the innocent lamb which he himself had offered, representing the faithful and elect people, at the hands of him who represented the unfaithful and rebellious race of mankind, who was forthwith cast out as an exile and vagabond upon the earth, as the Jews have been outcasts and vagabonds into all nations and countries.

In this was accomplished the type of Isaac,—Himself signified by the ram caught in a thicket and offered to be a vicarial sacrifice,—the pattern of perfect resignation and obedience; and signing the only-begotten Son of the Father's love, offered by love.

In this was fulfilled the sign of the brazen serpent, lifted up in the wilderness for redemption; itself despised, and afterwards broken to pieces, as a worthless piece of brass (2 Kings xviii. 4), but beaming forth at the

same time with the polished splendour of gold, as with holiness and divinity. In this were accomplished the descriptive prophecies in Psalms xxii., lx., and cxviii. And in this was accomplished that victory over the city of the world and sin which is described by Isaiah: "And he shall spread forth his hands in the midst of them (extended on the cross, as Moses extended his hands in supplication for the conquest of Amalek) as he that swimmeth spreadeth forth his hands to swim: and he shall bring down their pride together with the spoils of their hands. And the fortress of the high fort of thy walls shall he bring down, lay low, and bring to the ground, even to the dust." (Isai. xxv. 11, 12.) And again, "Let the lifting up of my hands be an evening sacrifice."

In this also the enigmatical banner was set up and consecrated, before which all the nations should prove a victory so easy, that it was rather to be celebrated than achieved. "And in every place where the grounded staff (the cross) shall pass, which the Lord shall lay upon him (Christ), it shall be with tabrets and harps: and in battles of shakings will he fight with it." (Isai. xxx. 32.) That is, the cross though

planted in the ground, and rooting deeply there, and growing as the tree of life to the world, once laid upon Christ, and under which He sunk, and bowed Himself to obedience and death, shall nevertheless be moved about as a light thing, and be carried by preaching into all parts of the earth, and subdue men and nations to it and under it.

Let us reflect upon some of the acts, and upon the manner of this victory. Jesus conquered not by a sword or spear of iron, but with a staff of wood (1 Sam. xvii. 40); not with his own sword, but his adversary's (1 Sam. xvii. 39, 51); not by taking life, but by yielding his life; not by inflicting wounds or pain, but by suffering and sustaining them. Jesus endured the extremity of suffering, of body, and of mind, and spirit; and He endured them voluntarily. This was the great wonder and achievement of Jesus's conflict and victory. We all know a little, from our experience, how difficult a thing it is to inflict pain on ourselves, and to endure for long even a small discomfort, which we could cease from if we pleased; how we always think that the present pain is the most unendurable, and would do our utmost only to

change the one which we have for any other, even a severer one. This is only an experience of a little thing in the least degree ; and only in bodily pain, which the most easily endurable. How much more earnest should we be to free ourselves from agonies of the mind ; and still more of the spirit. But no one of us has yet had experience of the last agony even of the body, when it is sinking in the last weakness of death ; which all who have felt even the approach to it, have described as worse, far worse, than pain : when all the powers of endurance are themselves diminished with the increased necessity for endurance ; and, still less, of all this with a power of freeing ourselves from such agony by our own act and will at any instant. But all this the Lord Jesus endured in the utmost extremity, not of body only but also of mind and of spirit—endured it as a man ; and with entire power to call down at each and every moment a perfect freedom from it.

The first and least agony was of the body. *Then released he Barabbas unto them : and when he had scourged Jesus, he delivered him to be crucified.* The scourging was the utmost torture that was inflicted by Roman

cruelty. Many sufferers have died under the infliction of it. In order to prevent the danger of loss of life the number of stripes was limited to forty in the Mosaic law ; and in practice, for greater security, it was limited to thirty-nine. But Jesus suffered under the Roman law, in which there was no such limit. Upon our Lord was thus fulfilled the prophecy in Psalm cxxix. 3, "The plowers plowed upon my back : and made long furrows." But this was only the first agony of the body, while the strength which might give the power of endurance was as yet little diminished. Afterwards Jesus endured the carrying of his cross till He sunk under it ; the piercing of his hands and feet ; the tearing of the nails by the weight of his body ; the sweat of faintness and pain, long protracted and continually increasing ; and finally, the extremity of thirst which is the greatest of all agonies consequent upon weakness and pain, and the last struggle of the powers of life just about to depart.

Jesus experienced the last agony of lingering death : for He must experience *all* suffering, which the thieves did not ; for their bones were broken, and thus their agonies were suspended, and the last agony remitted ; and pro-

bably few or none were ever left to be worn out by the lingering agonies of crucifixion. But Jesus had accomplished them all before the usual period of remission had arrived. All this came upon Jesus as a man, and was endured and embraced by Him in the last, as in the first moment, of his own choice, voluntarily. He tasted of the vinegar and gall to accomplish the prophecy of the Psalmist, but He would not drink to allay or mitigate his agony even a little. Thus the Lord Jesus was victorious and triumphant over pain, and in the body.

And how may we believe that the Lord Jesus's spirit was engaged, during this long lingering conflict of his body with intolerable agony? His outward care and words were with those nearest to Him : with his mother, and with his partners in bodily suffering. But there were many more lingering hours, whose mysteries are not unfolded to us. The Lord was the daily sacrifice for sin offered in the morning and evening. The lifting up of his hands was as the evening sacrifice. The priests offered up prayers whilst the sacrifice was performing. His hands were lifted up, as the priest's were lifted up, doubtless in prayers for the sins of

the congregation (the Church), that their sins might rest upon the victim's head, and not be numbered or imputed against them.

He thus prayed for his murderers, while they were themselves so raising up his hands and fixing them in the attitude of intercession. Doubtless He, the sacrifice, the victim, so prayed for the world and all mankind, who crucify Him continually by their sins, and prayed the very prayers of the priests in their evening liturgy, when offering up the daily and perpetual lamb on the altar of burnt offering.

The next agony was of the mind.

Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews ! And they spit upon him, and took the reed, and smote him on the head. And after they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And they crucified Him, and parted his

garments, casting lots. Thus the prophecy of the Psalmist was fulfilled, "Why do the heathen so furiously rage together, and why do the people imagine a vain thing? The kings of the earth stand up, and the rulers take counsel together against the Lord, and against his anointed." (Ps. ii. 1, 2.) "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together." (Acts iv. 27.) And again, "Many oxen are come about me: fat bulls of Basan close me in on every side." And "many dogs are come about me: and the counsel of the wicked layeth siege against me: they pierced my hands and my feet." (Ps. xxii. 12—16.) "He is despised and rejected of men." (Isaiah liii. 3.)

Again in this the Lord Jesus triumphed and was the conqueror. Now we see Him really crowned, and enrobed, and proclaimed, and presented as King. We have seen the Lord before entering Jerusalem as the King elect, riding lowly and meekly upon an ass, by the claim and title of humility. Now we see Him entered upon his kingdom, with the scarlet robe of his own all-saving blood, arrayed in death, and crowned with the crown of sorrow

and of thorns, earned by Adam for all the sons of men, and for this "the Son of man," who represented and stood for them as the new progenitor and king ; with the sceptre of harmlessness and gentleness, meet for the right hand of Him who would not break the bruised reed. Thus He was presented and proclaimed as King by the Gentiles to the Jews ; fulfilling that prophecy, " Who is this that cometh from Edom, with dyed garments from Bozrah ? I that speak in righteousness, mighty"—not to destroy, but to redeem ; not to give sentence and punish, but—"to save." Thus they spit upon Him, whose spittle even gave sight to the outward eyes, and his breath was the very inward light and life and spirit of holiness ; and they blindfolded Him from the sight of human faces and the outward world, whose internal eye beheld the face of God and the heavenly glories ; and they mocked Him with the title which their mockery earned for Him ; and they smote Him that was the true rock, which Moses smote in type and figure, so that the living water of the Spirit of truth and salvation flowed from Him in a perpetual river, on either side of which should grow the tree of life, yielding twelve manner of fruits every

month, in winter and summer, for the healing of all nations. Rev. xxii. 2. Sinking under his cross with faintness of body, but bearing it in spirit, no single Jew could be found to undertake so great an abasement ; they stumbled at the exceeding disgrace of the cross. Therefore the Gentile Simon of Cyrene bore it after Jesus, and asserted the first claim to its abasement and glory for the Gentile Church.

But the greatest disgrace and contumely of all was, that our Lord was crucified naked. Nakedness was in the greatest possible degree disgraceful to the Jew ; so that the priest might not even show his feet in going up to the altar ; and the Jews all wore very long garments for decency and respectability. For nakedness was the sign of sin ; so that Adam saw and knew his nakedness when he had eaten of the forbidden fruit ; and Aaron made the children of Israel naked to their shame before their enemies, when he had made for them the golden calf to worship it. But our Lord Jesus Christ was made to bear the nakedness of the sins of the whole world ; and made a gazing-stock to men of all nations, and to all evil angels, his insulting adversaries. All these

derided Him, and mocked Him, wagging their heads and saying, *Save thyself : if thou be the Son of God, come down from the cross ;* and knew not that in so doing they made Him their King. He conquered and subdued them with their own weapons, by enduring the extreme agony of their insult of his own free-will, when He might have come down from the cross, and saved Himself, by forbearing to save them, at every moment.

Jesus, the man Jesus, was triumphant over the agony of the mind. And in the same hour He exercised his power and the sovereignty of his dominion. As supreme Judge and King, He acquitted and exalted one malefactor, and received him into his kingdom ; and He condemned and consigned the other to exile and punishment.

But the last agony, and the greatest, was of the spirit. *And about the ninth hour, Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani ? that is to say, My God, My God, why hast thou forsaken me ?* It has been supposed by some that our Lord endured the pains and anguish of hell, in paying the whole penalty of man's sins and condemnation. And if this

be so, He experienced them at this awful moment, when He felt *forsaken by God*, and shut out from his presence. For what is death and hell but to be shut out from the presence of God? When Adam sinned he was expelled from the presence of God in Paradise. The condemnation of Cain, the murderer from the beginning, and the type of the devil, was that he was hid from God's face. The judgment of the last day is, "Depart from me." (Matth. xxv. 41.)

But the subject is too dark and deep for man's understanding. *Now from the sixth hour there was darkness over the whole land unto the ninth hour.* The gaze of man was veiled even to the outward sight of this stupendous sacrifice.

This was the first day, this was the first hour of the new creation. As the material, the typical creation, was out of darkness,—for then the material, as now the moral world, was without form and void, and darkness was upon the face of the abyss; so, out of this darkness of the natural and of the spiritual world, of the outward sight, the heart and the understanding, the glorious light of the new creation, the day-star of joy and salvation was to arise, in the morning of the resurrection.

HOMILY LXII.

MATTHEW XXVII. 50—66.

50. Jesus, when he had cried again with a loud voice, yielded up the ghost. 51. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; 52. And the graves were opened; and many bodies of the saints which slept arose, 53. And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. 54. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God. 55. And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: 56. Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children. 57. When the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple: 58. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. 59. And when Joseph had taken the body, he wrapped it in a clean linen cloth, 60. And laid it in his own new tomb, which he had hewn out of the rock: and he rolled a great stone to the door of the sepulchre, and departed. 61. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. 62. Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, 63. Saying,

Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. 64. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead : so the last error shall be worse than the first. 65. Pilate said unto them, Ye have a watch : go your way, make it as sure as ye can. 66. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

Now is come salvation and strength, and the kingdom of our God and the power of his Christ. Within a few hours Jesus had said, I will not drink henceforth of this fruit of the vine till I drink it new with you in my Father's kingdom ; that is, the kingdom of God should come immediately. And now we see the new wine pressed from the true vine of Christ's body into the mouth of every believer. In the last chapter we saw Jesus going forth to his great and final encounter with the confidence and certainty of victory ; and, as prefigured in David's conflict with the giant Goliath, running forward to meet the whole army of the devil and his angels, in the persons of the captains and officers of the elders and chief priests, with their leader Judas. But now the victory is won ; the conquest is completed ; the stone is planted in the forehead of the adversary, and he falls to the ground prostrate :—

the devil is slain, and his head is cut off from him by his own sword ; for through death He destroyed him that before this had the power of death, that is, the devil. (Heb. ii. 14.)

Now Jesus cried with a loud voice, which *claimed* to be heard ; and He was heard of God “from among the horns of the unicorns,” that is, from the horns of the cross. He cried *again* with a loud voice, and this cry was, IT IS FINISHED. He had cried before, at the end of the material creation, the figure and pattern of the spiritual creation,—He cried with a loud voice, when He beheld everything that He had made,—It is finished,—Behold, “It is very good.” And now this work of the re-creation was finished, it was perfectly good and complete. Jesus had fulfilled the whole law. He had fulfilled the whole moral law : that law was finished. He had fulfilled the whole ceremonial law : that law was finished. He had accomplished the whole of the typical laws and ceremonies in his own person and acts : that law was finished. He had fulfilled all that the prophecies and patriarchal types had shown before of him ; they were all finished by the antitype. He had completed the satisfaction which God demanded for the sins of Adam and

of all mankind: that was finished. The vail was rent: He had opened the way of the tree of life and heaven, hereto covered from sight, and guarded by the cherubic fire and cloud; the vail of his earthly body was broken, and out of it shone forth, revealed in full illumination, His divinity, to his friends, and to the devil his adversary, as the light shone forth from the breaking of Gideon's earthen pitchers, to the destruction of the Midianites' host, while they proclaimed with the loud voice of the trumpets, breaking forth momentarily with the light out of the darkness, "The conquest is complete," "It is finished." Then first broke forth the morning light of the first day of the new creation; and all the sons of God shouted for joy, with the loud thanksgiving, "It is finished." For three hours darkness had covered the earth, and gross darkness the people of the earth; but as the natural light came back again suddenly and joyfully, and so much the more for the gross darkness which had so long benighted them, so God created light out of darkness again, in this his spiritual work; and the evening and the morning were the first day of the re-creation.

And God divided the light from the darkness ; and God called the light day. But the day has light only to those who have eyes, or will open their eyes. God divided darkness to the Jews, but to the Gentiles He divided light. The Jews saw what was done, and that Jesus so cried out, as well as the centurion ; but they saw not Christ's divinity shining forth from his broken earthly vessel. The centurion saw this and believed ; and in him first, as representing the whole race, Jesus became a light to lighten the Gentiles, and a glory, not to the children of Abraham by natural birth, but to the spiritual Israel.

Even the believing Jew regarded the body more than the spirit. Joseph of Arimathæa went to Pilate and craved the " body " of Jesus ; and Pilate gave him leave to take it. The Gentile cared not for the body of the Christ. They who see and touch the Saviour by the spirit of faith henceforth see Him no more after the flesh ; but all they who in Christ's Church judaize, and go back into Egypt, these dwell and dote on the body of Jesus, and wrap it in fine linen, and lay it in an earthly tomb, with spices, " as the manner of the Jews is to bury : "

in forms and ceremonies, and in pixes, and odours, and vestments, which are the body of Christ and religion, and not the spirit.

The believing Jew, and the judaizing Christian think to preserve the spirit of Christ by tending his body; the disbelieving Jews think to extinguish the spirit with the body, and to set a seal and human guard to keep and chain in death Him who made both the body and soul, and has the chains of death, and who Himself had chained Himself in temporal death, that He might loose the chains of spiritual and eternal death to all who come to Him as the holder of the keys of death. But the Jews set the watch and witnesses upon themselves, and sealed, not his, but their own sentence of condemnation. The Lord Jesus had said, that they would not believe though one rose from the dead. But it might be they should not be sufficiently assured of the resurrection. If the witnesses should not be credible or examined the fact might remain doubtful; and total blindness could not be proved by an object that was not itself distinctly visible. But the Jews chose and set their own witnesses; they made their own seal. They were them-

selves therefore eye witnesses, and, as it were, ear witnesses almost of the fact : so that it was impossible for them to deny it ;—and they did not deny it. They knew the reality of Christ's resurrection ; yet they denied his divinity. They saw that He was alive from the dead ; yet they denied his doctrine. The Gentile *centurion and they that were with him* saw and proclaimed his divinity in his dying ; the Jews were not persuaded, though they knew that He rose again to life.

HOMILY LXIII.

MATTHEW XXVIII. ; WITH ISAIAH LX.

1. IN the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. 2. And, behold, there was a great earthquake : for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. 3. His countenance was like lightning, and his raiment white as snow : 4. And for fear of him the keepers did shake, and became as dead men. 5. And the angel answered and said unto the women, Fear not ye : for I know that ye seek Jesus, which was crucified. 6. He is not here : for he is risen, as he said. Come, see the place where the Lord lay. 7. And go quickly, and tell his disciples that he is risen from the dead ; and, behold, he goeth before you into Galilee ; there shall ye see him : lo, I have told you. 8. And they departed quickly from the sepulchre with fear and great joy ; and did run to bring his disciples word. 9. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. 10. Then said Jesus unto them, Be not afraid : go tell my brethren that they go into Galilee, and there shall they see me. 11. Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. 12. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, 13. Saying, Say ye, His disciples came by

the dawn of sinless light arose with sudden illumination, and the evening and the morning of the new world were one day of the spiritual creation.

And there was a great earthquake. For God had before said by the prophets, Yet once more, I will shake not the earth only, but also heaven; and so the new heavens were created in glory and in righteousness. *For the angel of the Lord came and rolled back the stone from the door,* which shut up the regions of death and darkness. *His countenance was like lightning, and his raiment white as snow.* The angels of God represent God Himself in the attributes which they come to reveal to us; and this angel's face was like lightning, because he represented Christ's divinity, shining out of his risen manhood, a glorious light to the new creation, too dazzling bright for all but the angel eye of perfect faith, shining into the hearts of believers with spiritual illumination, and darting from the one end of the earth under heaven to the other end under heaven, with universal dominion.

And the resurrection of Christ is a sign only of the resurrection of the Church of Christ, of

the spirits of all true believers ; for the earthquake is a disruption also of their graves, and a rolling back of the stone from their hearts ; and they are risen, body and soul, with Christ, if so be they are dead with Him ; and they are risen a light to lighten the world from one end to the other with Christ's glory and beauty.

The angel's raiment also was of a snowy whiteness : to signify the holiness and righteousness of Christ,—for *God saw the light that it was good* ; and He appears from heaven without sin a second time unto the salvation of all those who are dead and risen with Him, and who see Him face to face : for they see Him as He is, and are like Him.

Jesus rose from the tomb the appointed Judge of the quick and of the dead ; to the one He was a savour of life unto life eternal, to the other He was a savour unto death and condemnation. In the instant of his rising He enacts this double sentence. The keepers saw the angel, and heard his message ; and they became as dead.

The risen Lord is no proof to the bodily eyes, if the unconverted heart do not approve the testimony of the senses. The chief priests and

elders found their seal broken in their absence, they heard the account of the Lord's rising from the mouth of witnesses, and disbelieved. These eye-witnesses of the Lord's rising were not converted by the ocular fact: for conversion is not by outward miracle or sign; and therefore the Lord refused signs, and He Himself is seen no more after the flesh. But they went their way, and took money of the priests and elders to contradict their own report of their own knowledge; for the god of this world had blinded the eyes of those that believed not, lest the light of the glorious gospel and of the resurrection of the Lord of life should shine into their hearts by the countenance of the angel. This was their *condemnation*, that they *loved darkness rather than light*. But the angel said to the women, *Fear not YE. I know that YE seek Jesus, which was crucified. He is not here, for He is risen, come see the place where the Lord lay. They sought Christ crucified; they sought Him in his death, and they died with Him. Seeing the place where He lay, they saw and believed that He was risen, even without the bodily sight which had not converted the soldiers. Therefore they met and*

saw Christ in the way. They were with Him and remained with Him in their hearts ; therefore they saw him face to face. They saw Him as He is in his divinity, though his face did not shine like his messenger's ; they saw his brightness in the cloud of his flesh ; they embraced the deified manhood, in his feet, and worshipped Him. Thus He adjudged the quick to eternal happiness ; for Christ's face is heaven.

The angel had said, *He goeth before you into Galilee.* And Jesus said, *Go, tell my brethren that they go into Galilee, there shall they see me.* And again it is said a third time in this short chapter, *Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them, and when they saw Him, they worshipped Him.* Christ's Church, or mountain, was established upon the foundation of faith first among the Gentiles. Isaiah, in the passage quoted above, directly goes on to say, *The Gentiles shall (first) come to thy light, and (Gentile) kings to the brightness of thy rising* in the resurrection of the new world. And there *Jesus came and spake unto them, saying, ALL POWER is given unto me, in heaven and in earth. Go ye therefore, and teach ALL nations.*

Jesus is risen victorious over all enemies. The last enemy is death. Not the sleep of mortal death, for that is but the sign of spiritual death, and that death we must yet undergo : that, being sown in corruption a material seed, we may be raised up in incorruption to a spiritual life and body. But Jesus has burst the bands of hell and eternal death, and rising out of midnight He has borne away the gates of the city of death, with the posts and bars, passing through the guards that watched and sealed Him, and carried them to the mount of the holy and heavenly city, where He dedicates them. (Judges xvi. 2, 3.) He was vomited forth *out of the belly of hell, from the bottoms of the mountains, when the earth with her bars were for ever about him.* (Jonah ii. 2—6.) He came forth from the den of lions, having stopped the mouths of the lions, that they never hurt Him or his redeemed. He came forth from *the pit wherein is no water*, but fire : from the fiery furnace of hell ; but no smell of that penal fire had passed on Him, to burn or singe even one hair, or idle, or superfluous work. (1 Cor. iii. 12—15.) Jesus is victorious over the fire of divine wrath ; over all the powers of earth, and heaven, and

hell; the brightness of his divinity shines like lightning from one end of heaven to the other; and his kingdom is universal.

But what glory Christ has earned for Himself He has purchased also for his Church. It was after his resurrection that He called his disciples "brethren:" *Go tell my brethren.* His believing disciples are risen with Him, if so be they are dead with Him. If they be risen with Him, they also reign with Him. Though they cast their crowns before his throne, yet they sit with crowns, and on thrones; and they reign as kings and priests, from the greatest even to the least of his disciples; from the golden bowls to the pots in the Lord's house; from the old man to the little one in Christ; from the pastor to the least and lowest in his flock,—all are brethren: all are day-stars risen with Christ in the morning of the re-creation, are partakers of his happiness, and power, and glory, and divinity. If a divine light shines in his face, we are partakers of his divinity; if his garment is of sinless whiteness, we are partakers of his sinlessness; if He is King, we are kings; if He is High Priest, we are priests; if He is the Son of God, He has made us also

to be sons of God by adoption ; if He is one with the Father, He has made us also to be one with Him and with God, the Father, Son, and Holy Spirit, into which we all are baptized, and by whom and into whom we all rise with Christ, if indeed and truly we die with Christ. We are one with Christ, and Christ is one with us, and is with us always by his Holy Spirit, and with all those who faithfully bear his cross after Him, now and to the end of time, and the completion of this world's course, through all ages.

* * This Volume has swelled to so great a thickness that it has been found necessary to omit the Exposition of the Book of Jonah, mentioned at the foot of the 25th Homily, in this Edition: as also the Introductory Reflections which were intended by way of Preface.

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